This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

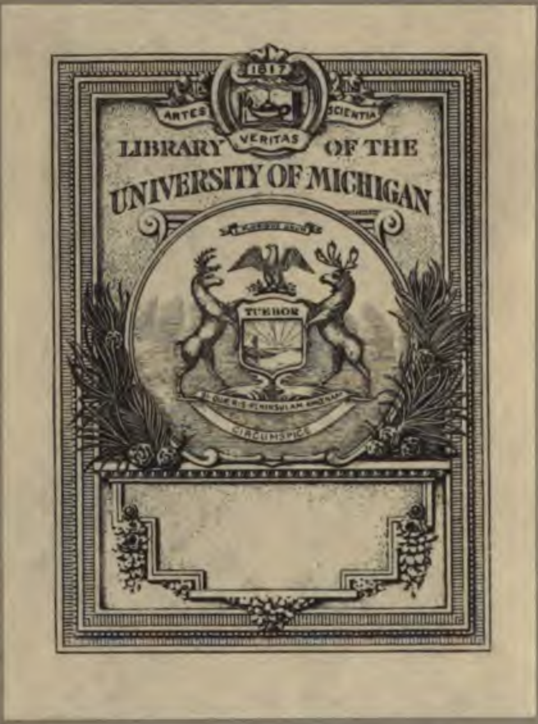
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



LIBRARY OF THE
UNIVERSITY OF MICHIGAN

D.W. ↓

BF
161
.O52
1902

MIND POWER AND PRIVILEGES

Y9

MIND POWER AND PRIVILEGES

BY

ALBERT B. OLSTON

“’Tis the mind that makes the body rich”
— *Shakespeare*

FIFTH EDITION

NEW YORK
THOMAS Y. CROWELL & CO.
PUBLISHERS

Copyright, 1902,
By Thomas Y. Crowell & Company.

Published September, 1902

BF
161
O52
1902

Replacement
Nat Bib
3-29-44
49964

PREFACE.

During the past decade there has been an active investigation of the phenomena produced among those commonly known as the occult; and the investigators have run the gauntlet of misunderstanding by probing into things strange and unusual. Some have done this in face of the ridicule of those less liberal and less informed, but the investigations have proved to be of the greatest value to man because of the light they have thrown upon the powers and activities of the mind. They have enlarged the field of man's mental processes, by revealing the fact that below the threshold of normal consciousness lies a region of mind, no less a consciousness, with its own range of memory, and powers not shared by that part of the mind total, which we call the normal mind. The powers and activities of this subjective or sub-conscious region were first discovered accidentally, then produced experimentally, and are now being adjusted scientifically.

This new field of mind is revealing an intricate and intimate relation between itself and every part of the body. It has shown science that within man are intelligent powers which physiology and psychology heretofore have not recognized. It has extended the intelligence of man into that region where physiology has accounted for activities on a purely mechanical basis. It has brought every organ of the body, and every living cell as well, into a direct connection with the normal mind, establishing a relation and connection between mind and body not generally considered to exist. Thus it will call for the reconstruction of much that physiology has had to teach upon the character of the brain and general nervous system.

All the organic activities, that have been thought to be entirely independent of the mind, have through the discovery of the larger mind been brought into such a close relation to the will as to give man a part in the vegetative and functional activities of his body, hitherto not understood. This relation is to be the great privilege of each man who will understand his powers, and make intelligent use of them. It is to lift from him the bane of fear and worry concerning his health of to-morrow by giving him a stronger individuality. It is to make the organs of the body *serve him* instead of leaving him at the mercy of his organs. Every part of the physical being will be more amenable and subject to the one who understands the powers and privileges of the mind.

The hope of mankind lies not in the advancements of the ability of medical science to cope with disease, but rather in the elimination of disease through the individual character, by exercising one's inherent powers, and conducting one's self in keeping with the laws of one's being. It must be admitted that the medical fraternity of to-day, being busily engaged in waging war against the existing ills of the public, is doing little toward educating them regarding the laws of their being, and training them into the exercise of their full opportunities and powers. The knowledge is largely left to the people to learn as best they may. A familiarity with the therapeutic value of mind activity will hasten its employment among the regular physicians, and thereby give to the public a far superior treatment to that given in ignorance of the true relation existing between the mind and the body.

Already many of the most intelligent physicians have come to doubt the efficacy of most of the drugs commonly used, and the question is much discussed, whether in the main it is the drug, or the effect through the patient's belief in the drug, which produces the most salutary results. It is hoped that the physician with his knowledge of anatomy, physiology, surgery, hygiene, and materia medica will lay aside his prejudices and add to his stock of useful information and practise the intelligence and use of psycho-therapeutics. In doing this the physician must indubitably make sacrifices for his patient's sake; for it requires more time and labor than merely writing a prescription, or leaving a few drugs to do their mysterious work.

The greatest value of the healing powers of the mind lies not in the hands of the physician, but in its exercise by each individual upon his own conditions. Every normal individual possesses a mind which may be to him the best physician, in the main, as it is ever present with him, and continually in intimate touch with the members, organs, and parts of his body. The author's purpose in writing this volume is to give to the general public the necessary evidence of the mind's power over the functions and conditions of the body, and to teach the reader how to avail himself of the resources of his mind. The evidence here given is not from the testimonial side at all, but from the science of anatomy, histology, physiology, and psychology. Were we to dedicate the book, it would be dedicated to all who are open-minded, and seeking the highest fruition of the laws of their being.

urpose
writing

As "there is a mental as well as a physical hygiene," considerable space has been given to the question of character building. This could not consistently have been left out, as the general theme demonstrates the effect of thought upon the body, showing that love, purity, and peace of mind are normal and health-giving; while the antitheses of these are abnormal and corroding in their influence.

In offering this volume to the public the author is aware that it may meet with criticism. If adverse criticism comes from those who have made ample researches and experiments in the positions herein treated, and who deal with the theme from the standpoint of logic and inductive science, it is well; for, if error lies in the work, a just and intelligent criticism may contribute to our stock of knowledge.

A. B. O.

LINCOLN, NEBRASKA, Feb. 1, 1902.

CONTENTS.

CHAPTER I.

PAGE
MIND 1

Mind is the true individuality — Doctrines — Socrates — Double consciousness — Man is not always a valid witness of his own actions — London Society for Psychical Research — James on Myers — Myers quoted — Obstacles in the way of progress in psychical research — Dual theory not a new one. Pioneers in the study of psychic phenomena—Subconscious mind — Flournoy — Hudson — Hudson's hypothesis — Different names for the subjective mind — James quoted — Automatic writing — W. T. Stead — Reasoning powers of the subconscious mind — Purpose of chapter to show that there is a subconscious region of mind.

CHAPTER II.

THE SUBJECTIVE MIND 20

Necessity for knowledge of subjective mind — Case of somnambulism — Ignorance of it cause of much trouble — Auto-suggestions — Reason to be in control — Ignorance of subjective mind powers the cause of many systems of belief — Service of subjective mind — Law of suggestion — Observed under hypnotism — Limitations of reasoning powers — Suggestion — Telepathic suggestion — Memory of subjective mind — It covers all states of consciousness — Dr. Maudsley — Dr. Moll — James Mark Baldwin — Professor Flournoy's case of subjective guidance — Range of memory covers waking and sleeping state.

CHAPTER III.

PAGE
THE SUBJECTIVE MIND. — *Continued* . . . 29

Hypnotic sleep — It does not differ from normal sleep — Fainting — Mental processes below the threshold of normal consciousness — Dr. Carpenter on unconscious cerebration — Miss Cobb — Dr. Carpenter's own experience in recovery of ideas — Subjective mind becomes a servant—Automatic writing—Schopenhauer—Subjective mind educated through the objective mind — Illumination of self-styled seers — Case of recovery of bank key — Synchronism of two minds — How people come to believe in spiritism — Association of ideas — Subjective memory is perfect — Talent and genius — Creative powers of the subconscious region of mind — Richter on genius — Subjective activities of genius — Lombroso on genius — Subjective mind dominates in genius — Poetry — Lord Macaulay on Milton — Vast resources of the subjective mind — Music and poetry are largely subjective creations — The will should direct the course of reverie — We cannot measure the resources of the subconscious — Subconscious premises — Education of poets — Wordsworth's poetry — The true education will develop reason and volition and the imagination as well.

CHAPTER IV.

THE SUBJECTIVE MIND. — *Continued* . . . 49

Fixed laws of the subjective mind — Music, mathematics and measurement of time — Mathematical prodigies — Music among idiots and the insane — Music a subjective creation — Hudson on fixed laws — Blind Tom — Mozart's description of how he composed — Reason or the will plays a small part in musical production — Measurement of time — Hysteria — Hypnotic subjects — Case of waking at calls — Idiot measured time — Measurement of time by animals — Case of sparrows

PAGE

THE SUBJECTIVE MIND. — *Continued.*

knowing when Sunday came — The subconscious region until recently not understood — Telepathy — Importance of the study of the subjective region of mind.

CHAPTER V.

TELEPATHY 57

Telepathy, a power of the subjective mind — The normal communication between subjective minds — The word "telepathy" defined — Has usually been produced under abnormal conditions — Can travel to a distant mind and bring back information — Many have had telepathic experiences which have been called coincidences—Importance of telepathic hypothesis—Several cases from "The Unknown" — Desire is a stimulus to telepathic activity — Sleep or objective abeyance the most favorable condition for telepathy — Deferred percipiency — Mrs. M.'s case of information of her husband's death — Case of intentional telepathy — Some people are better percipients than others — Verified dreams — The author's experiences in unintentional telepathy — Frequent telepathic communications between the members of a friend's family — Case of telepathic impression from Berlin to Stockholm which was thought to be a coincidence in dream — Camille Flammarion's discussion of telepathy — Dental surgery under local anæsthesia produced by the author through telepathic suggestion — Perfect rapport between the author's mind and the patient's mind — Tobacco cure — Cured tobacco habit without patient's knowledge — The phenomenon of telepathy has given rise to spiritistic notions — Spiritist mediums are active telepathists — Mr. Hudson on telepathy — Discussion of how the subjective mind can bring back detailed information — Vibratory theory not plausible — The phenomena of an astrologer — Telepathic impressions upon animals — Experiment with ants — William T. Stead's automatic writing and

PAGE

TELEPATHY. — *Continued.*

telepathy — Mind reading — Experiments where telepathy explains the phenomena — Telepathy explains experiments where magnetism has been brought into use to account for the phenomena — Hypnosis or even partial hypnosis not a necessary condition for telepathy — Hudson's position discussed — Hypnotism and mesmerism — Passivity the best condition for sending or receiving telepathic messages — Magnetism an unnecessary hypothesis — Telepathy a useful power.

CHAPTER VI.

SUGGESTION 101

Usage of the term — Its influence in all environment — Man cannot escape the influence of suggestion — Influence of suggestion illustrated — All nature a suggestion — Subjective mind amenable to control by suggestion — Auto-suggestion — Relative force of telepathic suggestion and auto-suggestion — Theosophy — Importance of knowledge of suggestion — Potency of therapeutic suggestion — How to give suggestions for healing — Suggestion in Christian Science — Verbal suggestion — Case of telepathy — Hypnotism not necessary to give therapeutic suggestions — Sleep a favorable condition to give suggestions for relief — Telepathic suggestions most potent for therapeutic purposes — Schlatter — His mental rapport with patients — A case of his healing — The doctor needs a knowledge of suggestion.

CHAPTER VII.

AUTO-SUGGESTION . . . . . .

Morbid thoughts become auto-suggestions —
physician tries to inspire hope in his patie
amounts to suggestion — A physician's
tion which failed to become an advers

PAGE

AUTO-SUGGESTION. — *Continued.*

with the patient — An unconscious patient is awake to suggestions — More mental rapport between patient and doctor than is usually realized — The sick are very susceptible to telepathic influences — Christian Science — Auto-suggestion should be understood by young and old — Case of death by auto-suggestion — Belief in the objective mind becomes suggestion to subjective mind — The sick should be led into strong *desire* to get well — Morbid thoughts of chronic sufferers — Physician's ignorance of the power of suggestion — Faith becomes auto-suggestion — How to suggest to self — Cease all harmful suggestions — Value of frequent reiteration — Acts often repeated tend to recur — Hudson — Persistence in auto-suggestion is the prime factor in subjective development — Lessons from Christian Science — Repetition — The subjective mind will respond more faithfully with each success — Conclusion.

CHAPTER VIII.

MIND AND BODY 125

Scientific caution — Progress — The materialist finds man a great problem — Metaphysical theories — Brain the seat of the mind proper — Cerebral anatomy — Maudsley — Mind localization — The sum total of mind not in the brain alone — Dr. Hammond — Angelo Mosso — Foster on decapitated animals — Relation of mind to body — All mental processes pass into physical activities — Bain — Bacon — Darwin — Emotion — Observation made in hypnotism — Mind and disease — Flammarion — Mind always influences body — Mind creations illustrated in animals — Coloration — Instinct a part of mind — Titchner's definition of mind — Change of instructive activities — Romances — Emotion and nutrition — Dr. Maudsley — We do not know the limits of the mind's power over the body — Physicians on the question — Physiology of the nervous system

PAGE

MIND AND BODY. — *Continued.*

— Circulation — Nerve centres and control of blood — Will in control of nerve centres — An emotion is a mental process — Fear — Yeo quoted — Effect of thought on cells of glands — Suggestion in relief of bowels — Self-control of circulation — Education of lower nerve centres — Piano player — The cell as the physical basis of life — Cells and nervous system — Reflex action — Mind in nerve centres — Landois and Stirling — Nerves exercise a direct effect upon secretory cells — Nutrition of cells presided over by lower nerve centres — Tone — Foster quoted on nervous influence — Overton — Virchow on cells — Nerve endings in cells — All cells are in connection with nerve centres — The will is in connection with the nerve centres — The mind may influence any living cell in the body — Forel — Man should exercise creative powers through his mind — His privileges.

CHAPTER IX.

PRACTICAL APPLICATIONS 166

Hereditary tendencies — Suggestions good and bad — Care should be taken of what one's thoughts are concerning bodily conditions — The cell — Case of heredity — The critic — The public needs educating in regard to the power of thought — Belief — Health — Stop adverse suggestions and make positive suggestions of I can, I will — Knowledge of the subjective mind — Its powers illustrated — Stigmata produced by suggestion — Post hypnotic suggestion illustrates obedience of subjective mind — Suggestions of health in keeping with one's desires — Influence of morbid thought — Grief — Worry — Cheer — Confidence — Desire — Attention — *I will succeed* — Train the subjective mind to become an obedient servant — Theatrical people — Bad habits of mind — Put the subjective mind to maintaining the health of the body — Visitors to the sick — Their good — Their harm.

CHAPTER X.

PAGE
DOCTOR AND PATIENT 188

General principles — Self-reliant character — Drugs and stimulants undermine the subjective character — Self-reliant practices develop a strong subjective character — The subjective mind will take care of many of the minor ills without the objective cognizance, if so trained — Physicians relied upon too much by many people — Strenuous character to be developed in children — Sympathy seeking and sympathy giving — Illustration — Physiological value of giving sympathy and help — The philosophy of service — Mothers — The mind may be made a power against disease — Character imparted to cells of the body — Attention and not neglect to be given to bodily ills — The physician and his control of the patient's vital forces.

CHAPTER XI.

PHYSICAL CULTURE 198

Does not treat of mechanical appliances — These are not necessary — A gymnasium not needed — Exercise anywhere — Desire, enthusiasm, and persistence are the best appliances — Put the mind into the exercise — Eugene Sandow says: "It is all a matter of mind" — Mind concentration — Take a delight in the body — How the mind can give growth to muscle — The cells and nerve fibres — Muscle movement explained — Physical training is also subjective mind training — Growth and education of muscle cells — The mind imparts character to the cells — Mind tonic — Importance of *desire* to develop — Enthusiasm — Subjective mind tends to growth when properly trained — Exercise daily and persist in it — Instruct the cells to work for you — Not alone the young who should exercise — Health — Exercise all parts of the body, especially the region of the lungs and abdomen — Effect of physical development upon the brain — Angelo Mosso — Mind

PAGE

PHYSICAL CULTURE. — *Continued.*

attention in physical training will be carried into business habits — *Desire* to be healthy and strong.

CHAPTER XII.

PERSONAL POWER 209

Attractiveness — Love — Power lies in that which attracts — Ruskin — Nature — The powers of the mind in improving the countenance — The cells — Emotions and corresponding expressions — One's privilege in improving expression — Culture of the face — Method for its exercise — Utilizing the hours of sleep in self-improvement — Basis lies in character — The child — Guard the mind against unprofitable thoughts — Illustration — Mechanical side of facial culture — Massage — Be your own massauer — Acting and being — We deceive ourselves more than others — The mind will externalize the real character — What is most practical — True personal power.

CHAPTER XIII.

CARE AND TREATMENT OF THE BODY . . 223

Some common sense facts — Vital forces are in the patient — Blood the healing medium — Cells the workers — Blood their food — Food — Digestive organs — Water — Stomach troubles — Nutrition — Elimination — Treatment — Suggestion and elimination — Breathing — Lung capacity — Vital power of fresh air — Tonic — Air and cells — Rheumatism — Treatment.

CHAPTER XIV.

CARE AND TREATMENT OF THE BODY. — *Continued* 236

Nerves — Nervous prostration — Law of compensation — Causes for nervousness — Mental states — Nervous waste — Talking — Reading — Remedy — Nutrition — Control of self — Sleep — Insomnia — Narcotics — Repose.

CHAPTER XV.

PAGE
HYPNOTISM 245

The two principal theories — Charcot and hysteria a hindrance to progress — Suggestion the rational theory — Subject gains instead of loses control — Hysteria a disease of the subjective mind — Crime cannot be produced under hypnosis — Dr. Bramwell — The subjective mind considers the personal interests and protects them — Volition not gone under hypnosis — Not harmful in moderation — All normal people can be hypnotized — Some require considerable training — Strong people make best subjects — Dr. Moll — Dr. Wood's therapeutic uses — Mr. Myers — Public needs education upon it — August Forel on therapeutic value of hypnotism — Hypnotic sleep facilitates suggestion — Objective mind in abeyance, and subjective mind in attention — Dr. Bramwell — Forel hypnotized watching nurses — Importance of hypnotism — Subjective mind of every one should be trained to respond to telepathic suggestions — Hypnotic sleep and natural sleep identical — Psychic diagnosis — Conclusion.

CHAPTER XVI.

SUBJECTIVE TRAINING 266

The subconscious — Faith in what you undertake — Method is needed — these methods will be taken from those who have reached a high degree of self-training — Mastery of the philosophers of the Orient — The Yoga — Illumination — Spiritists reach a high degree of self-control — Their methods — "Magnetic healer" — His methods — Crystal gazing of the "clairvoyant" — "Psychometrist" — His methods — Introspection — Passivity and concentration of mind are the principal features in any system of subjective training — Soldiers are easily hypnotized because they are trained to give *attention* — Purpose of bodily passivity is to inhibit

PAGE

SUBJECTIVE TRAINING. — *Continued.*

stimuli to the mind — Remove all attractions — Practice is the watch-word — *Method* — Value of subjective training — It will be a boon every hour of your life — Psychic diagnosis — Telepathy — summary.

CHAPTER XVII.

HABIT 286

Habit a broad term — Habit is acquired by repetition — Instinct — Instincts inherited — Case of beetle — Bain — Instinctive impulses — Tendency of acts to recur — Instincts should be under subjection — James on inhibition — Illustration of change of instincts due to environment — Importance of the study of habit — Habit is found in the woof and warp of every character — Opportunities of youth — The drunkard and the boy's vow — The subtle powers of vice. Their rapid growth into habit — The change that takes place in desire through frequent indulgence in vice — The effect of habit upon the subconscious mind — The weakened will — A house divided against itself — Unconscious processes — Fundamental principles of inhibition — Reason to govern all actions — Abnormality of conduct more frequent among mankind than among animals — Man's difficult environment — Greed — Intemperance — Nutrition — Powerful tendencies of being — The more difficult the environment the more alert should reason be — Vigilance.

CHAPTER XVIII.

HABIT. — *Continued* 303

The antidote for the bad is the good — The treatment of drunkenness — James quoted — Suggestion and auto-suggestion the remedy for habits — Habit like a fold in a garment — Bain on moral habit — By auto-suggestion you may school yourself to hate what you have liked —

PAGE

HABIT. — *Continued.*

Telepathy in treatment of habit — The drunkard's wife — Desire is an active principle in man — It must be held in check — Nature demands temperance in all things — Reason to govern desire.

CHAPTER XIX.

HABIT. — *Continued* 312

Self-control — Habits of thought most important — Man lives many times more in thought than in act — It is not sufficient to control the act; but the impulse must be suppressed before it can take form — The full freedom — Choice in thought — Every thought has its influence upon the character and body — Thoughts are living things — Subjective memories and their influence — James Sully — The thoughts of the past people the mind as with living things which exert their influences in the future — They exert their influence upon the will of to-morrow — Anger and its ravages — Self-control in the parent — Exercise a strong desire to control self — Spinoza — The remedy for unprofitable thoughts is good thoughts — Wealth in pure and noble memories.

CHAPTER XX.

"CHRISTIAN SCIENCE" 327

Truth and error — Mrs. Eddy's claim of divine inspiration — Christian Scientists should court investigation — Importance of correct premises — Growth of Christian Science — A study of "Science and Health" — Reason — Fundamental propositions — An examination of the fundamental principles of "Science and Health" — Quotations from "Science and Health" contradicting the fundamental propositions — Matter — Who needs the healer — The effect of belief — Sin — Mortal mind — Mrs. Eddy does not hesitate to use the scriptures — Her

PAGE

"CHRISTIAN SCIENCE." — *Continued.*

inspiration — Homer's Iliad — How Mrs. Eddy came to discover "science" — Makes the book of revelations serve her ends — Lord's prayer — Gender — Ingenious methods of exalting self.

CHAPTER XXI.

"CHRISTIAN SCIENCE." — *Continued* . . . 352

Character study — Mrs. Eddy's apparent sincerity — The writing of "Science and Health" — Matter her great antagonist — Evidence of subjective conditions of mind while writing — Inspiration a final not a primary conclusion — Could write only at certain times in the day — Mrs. Eddy's commercialism — Copyright — She must illumine the Bible — Fortunes made in healing the sick.

CHAPTER XXII.

"CHRISTIAN SCIENCE." — *Continued* . . . 360

Reason for growth of "Christian Science" — Cures by suggestion — Health resorts — Expectant attention — "Christian Science" is not faith healing — It is rather denial healing — No sin or sickness is the dominant idea of the healer — "Christian Science" healers are active telepathists — Influence of services — "Christian Science" literature — Helen Wilmans.

CHAPTER XXIII.

CONCLUSION 372

A word to the Christian reader — Faith — Belief — Faith in prayer — Faith and its relation to the subjective mind — Imperfect faith in prayer generally offered — The Christian's privileges — "Righteousness tendeth to life" — Love is health giving — Carlyle — Longevity — The physician of the future — Public education.

MIND POWER AND PRIVILEGES.

CHAPTER I.

MIND.

Man is the supreme effect of all creative energy.

Mind, his most potent factor, is the true and permanent individuality. The world feels that the mind survives the physical and even reaches its highest activities when unencumbered and free from the body. Some of the mind's greatest activities have been manifested immediately before death.

Man of all creatures was given the dignity of being created in the image of his Maker. Here we are not to anthropomorphize God, for man is his likeness in mind and soul alone.

When viewed biologically, man is the most complex and highly organized of all living beings. Ontogony reveals the history of organic life in its progress, covering a myriad of ages. Philogony repeats the story of nature's slow and patient process in working toward the culmination of her design, which is Man. The mind from savagery to civilization has made great strides. Being infinitely more complex than the body, its position, in the scale of importance as a study, may be governed by its relative complexity.

Pope has said that "the proper study of mankind is man." It is certain that the highest and most important study of man is *mind*.

Probably on no other subject have there been such varied opinions as on the question of the constitution of man's mental organism. Out of these different opinions vast systems of belief have been evolved. All of these systems have a background of fact, built upon observations of the phenomena of the soul.

Philosophy, from the beginning of learning, has speculated on the mind or soul of man. The theory of the trinity of man has not been indulged in by theologians alone, for scientists and philosophers have set forth their theories as well. No system of human belief is without some fact to sustain it.

Socrates believed that he was at times directed by a spirit independent of himself. Many men in history of equal renown have believed the same of themselves, and not without a cause, as we shall later demonstrate, — the cause being from within and not from some exterior source.

The popular and almost universal idea of the mental unity of man is responsible for a great majority of the speculative systems of philosophy. Persons throughout all times have had experiences which have had their origin within themselves, and yet of such a nature that to all appearances they emanated from extraneous sources, and appearing to have come from exterior sources, and being outside of the recognized powers of the human mind, they have very naturally been attributed to the supernatural.

The deeper investigation of these more enlightened times, upon this all-important question, seems to reveal a double consciousness which explains the phenomena which have given rise to speculative philosophy, and the bases upon which such philosophy has constructed her various systems of belief.

So long as a rational man was considered a valid witness upon what he had or had not done, the numerous theories about the cause of many human experiences were natural and inevitable.

We have found that man in his sanest judgment has not always been a true witness of his own actions. There has been an operative force — an intelligent force within him — which he has denied being a part of himself. This intelligence and force has not only manifested itself in harmony with, but often in opposition to, his will and desire.

I state it most frankly that it is not strange that Madame Blavatsky, Swedenborg, Mrs. Eddy, and others have had followers in large numbers. These have had much phenomena — until recently not scientifically recognized or understood — to build upon. As science either ignored the phenomena or had no explanation to offer, others as the above have not failed in ingenuity to supply theories. As they were the ones who could produce the phenemena, credulity received their explanations regardless of their untenability.

As soon as the more logical and scientific scholars came to fully realize that there are in every mind latent forces, which do not ordinarily manifest themselves, they set about to investigate classes of reputed experiences which were formerly passed by. When once such investigation was begun the mind of man began to reveal itself, and its powers and characteristics to be better understood.

The members of the London Society for Psychical Research were among the earliest to make an extensive and systematic investigation of the remarkable and strange. They have made steady progress from the inception of their society in 1882 to the present day.

In the first place this society assumed that people were honest in their beliefs and in their reported experiences. When a strange report came to the society they did not allow prejudice to come in the way, but made careful investigation regarding the thing. They acted upon Hamlet's theory that "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

They made no denial of the veracity of the person or the genuineness of his experience until their conclusion was made after the data had been duly and carefully weighed. In no other way could substantial progress be made in the broad field of psychic phenomena.

It has been denial and ridicule without unbiased investigation that has held in check the larger knowledge of the human mind. Psychological science, therefore, cannot be said to have made the same progress that has been made by other sciences, until recently.

The attitude of many psychologists, from whom the public would naturally expect the safest explanations of strange phenomena, may be well understood from Professor James' article, "Frederic Myers' Services to Psychology" ("Proceedings of the Society for Psychical Research," May, 1901):

"For instance, I invited eight of my scientific colleagues severally to come to my house at their own time, and sit with a medium for whom the evidence already published in our own 'Proceedings' had been most noteworthy. Although it means at most the waste of the hour for each, five of them declined the adventure. I then begged the 'Commission' connected with the chair of a certain learned psychologist in a neighboring university to examine the same medium, whom Mr. Hodgson and I offered, at our own expense, to send and have with them. They also have to be excused from any such entanglement. I advise another psychological friend to look into this medium's case, but he replies that it is useless, for if he should get such results as I report, he would (being suggestible) simply believe himself hallucinated. When I propose as a remedy that he should remain in the background and take notes, whilst his wife has the sitting, he explains that he can never consent to his wife's presence at such a performance. This friend of mine writes *ex cathedra* on the subject of psychical research, declaring (I need hardly add) that there is nothing in it; the chair of the psychologist with the Commission was founded by a spiritist, partly with a view to investigate mediums; and one of the five colleagues who declined my invitation is widely quoted as an effective critic of our evidence. So runs the world away. I should not indulge in the personality and triviality of such anecdotes, were it not that they paint the temper of our time, a temper which, thanks to Frederic Myers more than any one, will certainly be impossible after this generation."

Is it strange that man's mind has been the least understood of any branch of science, and that a great number of people have been led astray by enthusiastic and entirely empirical leaders?

As we look back from our better vantage ground of the present, we can see what obstacles have stood in the way of a more rapid and scientific progress in psychology.

Frederic Myers was an indefatigable laborer in that field of research so unexplored and repulsive to many less liberal and broad-minded. He labored at the classification of all manner of phenomena with the hope of arriving at some general conclusion — some law of mind that would explain the things he saw take place.

True, his great quest was the scientific demonstration of the immortality of the soul. He found, in his research, what many others have come to see, that there is a stratum of consciousness beneath the normal consciousness which is capable of independent action and which has powers distinctly its own.

Had the psychologists of whom Professor James speaks been as liberal-minded and unprejudiced they would have discovered the same, and they would have come to know that information can reach the mind independent of the objective senses, a fact not irrelevant to psychology.

Investigation of trances and trance phenomena has been important and very valuable, though the so-called medium may have been self-deluded. The phenomena exhibited by the celebrated "medium" Mrs. Piper were well worth the time for investigation of such men as Professor James mentions, even though she has recently said that it was all done by her subconscious mind, instead of by spirits, as she has maintained these many years.

From the liberal investigations of Frederic Myers and his co-workers came his theory of the double consciousness of mind.

This theory, carefully worked out by him, though suggested before by others, has been of great service to psychology. Of this Professor James has but recently said: "Looking back from Frederic Myers' vision of vastness in the field of psychological research upon the programme as most psychologists frame it, one must confess its limitations at their hands seem not only unplausible, but, in truth, a little ridiculous."

The recognition of an intelligence and consciousness as the promoter of the vast array of automatisms, such as exhibited by hysterics, hypnotic subjects, some of the insane, somnambulists, trance mediums, and dream conditions, was an advancement that shed a new light upon the mysteries of the mind, and yet, I may say, increased the mysteries as well by enlarging its field of action.

Oftentimes science limits a field by the use of terms which have no other power than to close the door and shut out a larger view.

New burdens will be placed upon academic psychologists by the new field opened by the theories of the subconscious or subliminal, as Myers called it.

The following is Mr. Myers' own statement of his ideas and mind theory:

"I suggest, then, that the stream of consciousness in which we habitually live is not the only consciousness which exists in connection with our organism. Our habitual or empirical consciousness may consist of a mere collection from a multitude of thoughts and sensations, of which some, at least, are equally conscious with those that we empirically know. I accord no primacy to my ordinary waking self, except that among my potential selves this one has shown itself the fittest to meet the needs of common life. I hold that it has established no further claim, and that it is perfectly possible that other thoughts, feelings, and memories, either isolated or in continuous connection, may now be actually conscious, as we say 'within me,' in some kind of coördination with my organism, and forming some part of my total individuality."

As early as 1816, Sir John Herschel, in his "Familiar

Lectures on Scientific Subjects," gives some personal experiences in which he seems to recognize an inner consciousness, and which is capable of intellectual work. He would frequently see geometrical figures. He speaks of them as follows:

"If it be true that the conception of a regular geometrical pattern implies the exercise of thought and intelligence, it would almost seem that in such cases as those above adduced we have evidence of a *thought*, an intelligence, working within our own organization distinct from that of our own personality."

This is the nearest to a dual theory of consciousness that remote writers have given. It suggests the "subliminal" of which Mr. Myers wrote so ably over a decade ago and which has had a marked influence on psychological investigation.

While the dual theory has not been established as a scientific certainty, it has so far asserted itself that it is receiving support from many advanced psychologists, either in open acknowledgment or in guarded expression. Some boldly state that man has two minds endowed with separate and distinct powers.

Others assume as much in their experimental investigations.

This recognition of the lower stratum of consciousness, and its relation to the law of suggestion, is having a marked influence upon medical practices and therapeutics in general.

Man has always seemed to present a double mind or nature. Under certain abnormal conditions he has given evidence of a mind possessing powers distinct from his normal mind. He has seemed to exhibit a memory far superior to his normal memory, as though in some recess of his brain there lay a storehouse which his abnormality unlocked. More than that, he has, especially in poetry, given expression to such deep thoughts and flights of intellect that in his normal frame of mind he has himself not been able fully to elucidate their meaning.

Introspection has given a hint of this second mind, as it were. Somnambulists have arisen in the night and performed such feats of intelligence without any after-knowledge of it (save the evidence in writing) as to make them marvel at the work of their own minds.

Approaching death has contributed liberally to the phenomena which would indicate a latent mental power. Many have been the theories evolved because of these observations. Some, though containing much error, have been beneficial, others directly detrimental to man's welfare.

For many decades there has been a sort of lame recognition of a subconscious mental region, passing under the indefinite name of involuntary or unconscious cerebration. Carpenter had much to say about "unconscious cerebration," but it did not suffice to bring to light the great and useful resources of that stratum of mind. These resources are being made available by our newer views of this mental region, and made to serve man in his struggle with his environment.

Experiments in hypnotism have assisted much in revealing the character of that plane of consciousness which is made manifest when a person is in the hypnotic sleep, or in ordinary somnambulism. This condition enables the investigator to direct and to order this secondary mind to obey his commands.

Braid, Bernheim, Charcot, Liebault, and Janet are among those who early conducted numerous experiments with a view to determining the nature and value of hypnotism. Most of these had come to see a more complex mind than the usual laboratory experiments would indicate. While the theories of the above have differed much, one important fact was evolved, viz.: that the subconscious, or what was formerly called the automatic, could be ordered or suggested into action, and that there was more intelligence down there than had been previously recognized. The subconscious or subjective stratum of mind came to be dealt with as a separate entity, as it were.

In fact, not until scientific men put aside their prejudices and came to investigate the phenomena of hypnotism and other kindred conditions, could much progress be made in the scientific study of man's mind. So long as psychology dealt only with the five special senses, and either ignored the residue of mental experience or relegated it to the metaphysician, who, in turn, disposed of the burden by reminding us of the fact that it was not the province of metaphysics to experiment with particulars, little satisfactory progress could be had. Many competent psychologists are now giving time and effort to the investigation of what has usually been called the occult.

Professor Flournoy of the University of Geneva has shown the larger spirit in his investigation of a trance medium whom he calls "Mlle. Smith." He gives his observations and deductions in his splendid book "From India to the Planet Mars."

In America probably no other author has been read more by the general public in the past few years than has Thomson Jay Hudson. His "Law of Psychic Phenomena" has had an influence upon many investigators, especially among the medical profession.

His dual hypothesis is not unlike Mr. Myers' views, though more boldly and sharply drawn. It has been of great service to many for psychic investigation or application. He sharply divides the mind into two distinct and separate entities, and ascribes to them different functions, powers, and abilities.

From our present knowledge we must neither accept nor reject this division. In the near future, when data have enlarged, we may be able to formulate the matter with more precision.

The purpose of this book being to get from my readers practical results, and a happier service to themselves of their mental forces, I shall deal with this dual mind theory purely empirically. In making use of Hudson's hypothesis, it is not that it is necessarily correct, but that from an application of it as a premise I have found it to serve me better than any other premise I could work from. For this reason I commend it to my reader.

His hypothesis is as follows:

"The first proposition relates to the dual character of man's mental organization. That is to say, man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers; each capable, under certain conditions, of independent action. It should be clearly understood at the outset that for the purpose of arriving at a correct conclusion it is a matter of indifference whether we consider that man is endowed with two distinct minds, or that his one mind possesses certain attributes and powers under some conditions and certain other attributes and powers under other conditions. It is sufficient to know that everything happens as though he were endowed with a dual mental organization.

"Under the rules of correct reasoning, therefore, I have a right to assume that man has two minds; and the assumption is so stated, in its broadest terms, as the first proposition of my hypothesis.

"For convenience I shall designate the one as the *objective* mind, and the other as the *subjective* mind.

"The second proposition is that the subjective mind is constantly amenable to control by suggestion.

"The third or subsidiary proposition is that the subjective mind is incapable of inductive reasoning.

"Subsidiary proposition: The subjective mind has absolute control of the functions of the body."

From the terms of Hudson's hypothesis one would be prone to look upon the subjective mind as an inner and secondary self, which one may instruct by suggestions from the objective mind, and make it serve him. This is the reason why I wish to use his propositions, for they more clearly express the conditions as we find them by experimental investigation than any others with which I am acquainted. To look upon the subjective mind, with all its powers, as a servant, and to train it as such, is to make man stronger in every way.

The terms of Hudson's hypothesis will be referred to in several places throughout this book.

We have seen that Frederic Myers divided the mind into the supraliminal and the subliminal. Dr. Albert Moll, of Berlin, calls the separate consciousnesses the primary and secondary consciousness. In his book, "Hypnotism," he speaks of the mind in the following terms:

"It is, indeed, a striking phenomena that two complete and thoroughly separate states of consciousness can be induced and distinguished in a human being; so that in one, the waking life, the events of waking life only are remembered; and in the other, the hypnotic state, the events of preceding hypnosis and of waking life."

The term "consciousness" has become considerably enlarged since the subjective mind has become a field of research, and its vast memory has been recognized. This will be better understood when we come to look into the subjective memory. We may yet find that it comprehends all the minutest bodily activities, even those of which we know so little.

Professor James has been for many years active in research among what he calls romantic psychology. Two years before Hudson wrote his dual theory, Professor James' "Principles of Psychology" was issued. From it I desire to quote somewhat at length; first, because he is among our foremost psychologists, and second, because of his academic relations. He says:

"Colors are similarly perceived by the subconscious self, which the hysterically color-blind eyes cannot bring to the normal consciousness. Pricks, burns, and pinches on the anæsthetic skin, all unnoticed by the upper self, are recollected to have been suffered, and complained of, as soon as the under self gets a chance to express itself by the passage of the subject into the hypnotic trance.

"It must be admitted, therefore, that *in certain persons, at least, the total possible consciousness may be split into parts which co-exist, but mutually ignore each other*, and share the objects of knowledge between them. More remarkable still, they are complementary."

He further writes upon this matter of consciousness: "Long ago, without understanding it, I myself saw a small example of the way in which a person's knowledge may be shared by the two selves. A young woman who had been writing automatically was sitting with a pencil in her hand, trying to recall, at my request, the name of a gentleman whom she had once seen. She could only recollect the first syllable. Her hand meanwhile, without her knowledge, wrote down the last two syllables.

"It is, therefore, to no 'automatism' in the mechanical sense that such acts are due: a self presides over them, a split-off, limited and buried, but yet a fully conscious, self.

"More than this, the buried self often comes to the surface and drives out the other self whilst the acts are performing."

Speaking of Frederic Myers' theories, Professor James has just recently said: "For in one shape or another the subliminal has come to stay with us, and the only possible course to take henceforth is radically and thoroughly to explore its significance."

The above from Professor James is not without force in favor of that part of the hypothesis we are using which deals with the consciousness. He terms them the primary and secondary consciousness in preference to the other terms. He does not relegate those acts of which he speaks to *automatism*, but says that a "self" presides over them, a "split-off, limited and buried, but yet a fully conscious, self." He recognized this "self" or "split-off" as a distinct and at times an independent *intelligence*, one which even at times, and under certain stimuli, acts contrary to the primary consciousness, or the will.

It is interesting to note the fact that his remarks above, in speaking of Mr. Myers, were made over a decade later than the quotations from his "Principles of Psychology."

To-day we have a wide field of incidents and experiences from which to study the subjective mind. The man of genius, the poet, the musician, and the esoteric philospher of the Orient, all contribute interesting conditions of mind for the witness of subjective mind processes.

In the Orient it is the delight of many students of eastern philosophy to enter into a semi-subjective condition and revel in the wanderings of the subjective mental processes. These philosophers have so trained themselves that they can objectively, in part, watch the processes of their own subjective minds, though usually with so faint an objective attention as to almost instantly fade away, so that while they have been thinking the thoughts of God, as they believe, they are never able to tell others about them. Their self-satisfaction, however, is so great that the "illumination" becomes their only desire.

Automatic writing and post-hypnotic suggestions have been interesting means through which to distinguish the independence of the objective and subjective strata of consciousness.

As early as 1885 Edmund Gurney carried on an extensive course of experiments with hypnotized subjects. He soon arrived at the conclusion that the consciousness that wrote with the planchette was an intelligence capable of more than such simple acts as might be termed automatic and purely mechanical.

Automatic writing is not so difficult to produce. Patient training will finally produce it in most any one. In automatic writing the arm and hand are made use of by the subconscious mind and the writing produced is usually as new to the conscious mind of the writer as it is to the witnesses.

W. T. Stead tells us that his hand wrote the book "Letters from Julia" without his having any other part in it than the mere use of his hand, so far as he knows. In his preface he discusses the question as to whether or no his subconscious mind wrote it. He firmly believes that it did not, and accounts for the production on the spiritistic hypothesis. The spiritists at one time had quite a "corner" on automatic writing. The "medium" felt an injustice done to his intelligence, when any one insisted on the writing having come from his own mind; for he considered that if any one ought to know, it should be he. We now know that the subconscious mind may do these things and many more, so independently of the conscious mind that the one himself will deny any mental part in the matter.

How easy for those leaning toward the spiritistic doctrine to allow it to explain the whole matter upon that hypothesis? Again, it would be difficult to persuade such a one of the error of his way.

Mr. Stead, however, recognized the fact that his subconscious mind could perform tasks for him entirely independent of his normal consciousness. He gives instances in which his subjective mind has written in detail what some friend was doing at the time in a distant part of London; it received information from the distant mind of his friend, brought it back and wrote it down, so that his objective mind was made cognizant of the information. This part of our study will receive proper attention in the chapter entitled "Telepathy."

In speaking of his "Letters to Julia" he has said: "Grant, if you will, that the letters were written solely by my subconscious self, that would in no way impair the truth or diminish the force of these eloquent and touching pleas for the Higher Life. I only wish my conscious self could write so well."

James says: "Now M. Janet found in several subjects like this, that if he came up behind them whilst they were plunged in conversation with a third party, and addressed them with a whisper, telling them to rise or perform other simple acts, they would obey the order given, although their *talking* intelligence was quite unconscious of receiving it. Leading them from one thing to another, he made them reply by signs to his whispered questions, and finally made them answer in writing, if a pencil were placed in their hand. The primary consciousness meanwhile went on with the conversation, entirely unaware of these performances on the hand's part. The consciousness which presided over the latter appeared in its turn to be quite as little disturbed by the upper consciousness' concerns. This *proof by 'automatic' writing* of a secondary consciousness' existence is the most cogent and striking one; but a crowd of other facts prove the same thing." I would refer my reader to Professor James' "Principles of Psychology," Vol. 1, chapter entitled, "The Relation of Mind to Other Things."

I cannot refrain from giving some of my own experiments with the subjective mind directed into activity through telepathic instructions. With one subject I was able to suggest to him mentally, that is telepath my suggestions, and could get almost any simple response.

This is one of the best evidences of the independence of the subconscious mind that we have. Here we reach the mind with an intelligence without employing the five objective senses of either the operator or subject. I could be walking along the street with my subject and give him the mental suggestion that he become lame, or stiffen a leg or an arm, or make him complain of a headache, or a pain in the stomach, etc., etc.

His subjective mind was trained to obey my commands at any time, thus the apparent automatism. I would produce these things when he was least expecting them, and he would not notice his own movements until his objective mind was attracted. The activities were purely subjective. We will see later on that it is the subjective mind only that can receive telepathic instructions or suggestions.

The objective mind takes cognizance of the world of things about it through the medium of the five special senses. It is especially fitted to cope with the changing environment of this life. Its faculty of induction — which does not seem to be shared by the subjective mind — makes it possible for it to constantly form new and necessary rules of action from particulars and experiences often repeated.

As to the localization of the objective mind there is no doubt that the brain is the organ from which it functionates.

Evidence will be given later on to show that the brain is not alone the organ of man's total consciousness.

Mr. Hudson maintains that the subjective mind is incapable of inductive reasoning, that deduction is its process, and that it always reasons deductively without error. It would seem from our observation that he is correct. I refer the reader to his "Law of Psychic Phenomena" for his discussion of the reasoning powers of the two minds.

While the objective memory is less perfect than the subjective, the objective reasoning, as we see it, is better adapted to man's present needs. In man's normal condition the objective mind is at the helm and governs and directs his most important actions. It hands over to the subjective mind many ordinary duties, such as newly acquired habits.

When the subjective mind has control, man cannot be said to be fully normal; and if in constant control he is then insane; for the subjective mind with its apparent limitations, and amenability to control by suggestion, is not capable of battling with its present environment.

The subjective mind receives its character and education largely from the objective mind, as regards outward things. It, however, seems to have a physiological relation more intricate and complex than we are able to objectively understand.

It is not my intention to probe into the metaphysical phases of mind, for that would only encumber where it is my aim to be practical; but rather to view the mind from the popular standpoint, as a sort of ever existing background of intelligence.

For convenience' sake, and for the purpose of inducing my readers to avail themselves of the great services of this subconscious, subliminal, secondary, or subjective stratum of mind, I shall assume that man has two minds; for the one, I use the term *Objective*, and for the other the term *Subjective*.

I know of no better way to elucidate the powers and characteristics of the subjective stratum of mind, or to lead my reader into the benefits of its great services, than to labor from this position.

We shall leave others to discuss the matter of mind unity with a view to settling the question. *It is the service of the subjective mind that I want to present, and how to attain this service.*

CHAPTER II.

THE SUBJECTIVE MIND.

I HAVE practical reasons for discussing at length the characteristics and powers of the subjective or subconscious mind, and bringing before the reader evidence of its powers. It is, in fact, quite necessary to *believe* in this useful servant in order to have it render its largest service. It is also well to understand its characteristics and powers, that one might properly keep it under subjection, and in its proper place.

Recently a young lady somnambulist was discovered in the night, walking about the streets of her city in her sleep. To a reporter the next day she spoke as follows: "Then followed five years of the first real ease and happiness I had ever known. I was congratulating myself on my good fortune, when one night about six weeks ago I was awakened at the post-office, and all the old haunting fears came back. Since then I have kept the key to my room hid, but last night I managed to find it and get out."

Had this young lady understood the character of her subjective mind, — of that mind which walked her about the streets, — she would have known that she could not hide anything from it, that its memory covered the waking period as well as the period of her somnambulism.

Ignorance of the powers and laws of the subjective mind has brought many persons to grief and slavery by its caprices. Man needs to be careful how he educates this subconscious force. The very fears of the young lady somnambulist increased the chances of her sleep-walking returning.

By auto-suggestion some have unwittingly developed within themselves a monster so great as to finally usurp the throne of reason. Insanity or instability of character has been the sad result. Others have in their objective minds entertained such morbid thoughts about their physical health as to fix the idea upon the subjective mind; which, having power over the functions and conditions of the body, and being dominated by the law of suggestion, has in time wrought a dire work upon the system.

So long as man's actions are governed by his reason and best judgment, he need seldom have occasion for regret, especially regarding his moral nature. Often, though, he finds that a second self has been driving him into actions that cause him to wonder how he could have used so little reason. As the subjective mind receives its education largely from the thoughts and experiences of the objective mind, then, fully understanding its character, one should be careful how he trains it by guarding the processes of the objective mind. At first, save in the instincts and hereditary tendencies, it is passive and subjective; but thousands are the cases where it no longer plays the secondary rôle, but asserts itself, playing havoc with the higher character and even dethroning reason.

As I have previously stated, the general misunderstanding of the character and powers of the subjective mind has been responsible for many systems of belief, which need no longer receive credence, when viewed in the light of our present knowledge of this second self. It has resorted to caprices and produced phenomena of such unusual nature as to bring from the person the denial of any part in the matter. In fact, the person has tried to oppose and frustrate the activity. We have come to learn that without a general knowledge of the character of this part of the total mind, such a person is not always a good witness of what he did or did not do in regard to some things. This is because this part of his mind sometimes acts independently of, and even contrary to, his will. He stands by, and among others is a witness; but in all sincerity he insists that it was some other power and intelligence, not he who did it.

I believe it to be highly important for practical purposes to constantly look upon this stratum of mind as separate and distinct from the objective mind, and capable of independent action, having powers distinctively its own. I know of no general theory better adapted to give a practical knowledge of the latent powers in man, and to bring into practical use these latent powers, than to recognize this secondary mind as a separate though limited intelligence; one that can be instructed by the will to perform tasks for it and left alone in the discharge of the duties imposed. In fact, if we are to look upon mind as a God-like entity, the arbiter, at least in a measure, of its own course, willing its own way, and not merely an automaton throughout, and the slave and creature of its environment, without will or freedom, but driven hither and thither by prevailing influences: then this subjective mind becomes necessary to account for all the phenomena produced by the total of man's mind or soul.

The subjective mind differs in several characteristics from the objective mind. In the first place it is constantly amenable to control by suggestion. This fact was first discovered, so as to be laid down as a governing principle, by Liebault. The law of suggestion when clearly understood explained a vast amount of phenomena which was previously not understood; and because of being unexplained in a scientific and consistent way, was attributed by many to supernatural agencies. As it is, there is no psychic phenomenon produced which cannot be scientifically explained on natural grounds, and which is not perfectly adjustable to our present knowledge of the subjective mind and its relation to the law of suggestion.

No discovery made has given such an insight into human nature as has the Law of Suggestion and its control of the subjective mind of man. It and the law of association explain in a great measure the reason of the influence of environment. The subjective mind is swayed by suggestion. The objective mind is governed to some extent by this law, but the power of induction prevents the law from being absolute.

Under no condition has the subjective mind been so profitably observed and studied as in somnambulism and hypnotism. Here it has been experimentally dealt with free from the auto-suggestions of its own objective mind. Under this freedom the actions of this stratum of mind have been studied with scientific interest by many psychologists. Nearly all are agreed upon the point that the subjective mind, or that consciousness laid bare in hypnosis, is always amenable to control by suggestion. In hypnotism and somnambulism the objective mind is asleep or in abeyance, leaving the subjective consciousness in control.

The subjective mind seems to be unable alone to conduct a process of inductive reasoning. It is prone to accept any premise, however untrue or absurd, and to reason deductively from the premise given, with unerring power and acumen, so long as the premise is not in open violation to the set and established principles of the person. Unlike the objective mind, it does not seem to arrange together a series of experiences, and from them draw general conclusions and arrive at a future course of action or general law. This must be constantly borne in mind, as it has a vital bearing on the question of auto-suggestion used for therapeutic purposes, and in the treatment of habits.

The subjective stratum of mind should always be kept under control. Its hallucinations can be corrected if properly attended to. From the knowledge of this fact genius could have escaped many a misfortune.

As suggestion is the controlling power of the subjective mind, the question may naturally be asked: "Which is the strongest suggestion that can be given, and how is it that with this dominating law man is the arbiter of his own actions and not swayed by a stronger mind?" Auto-suggestion is the suggestion which the objective mind gives to its own subjective mind. It is the strongest suggestion that can be given. Were it not so the stronger mind could always control the weaker; for by the use of telepathy it is the province of one mind to place suggestions upon another's subjective mind without even the knowledge of the receiver's objective mind.

Now, as the established character of one may be considered suggestions, those telepathic suggestions, if out of harmony with the general character, will not be acted upon; and yet they will not always be without a degree of influence, especially if frequently repeated. Suffice it to say at this juncture, that auto-suggestion is stronger than any external suggestion.

The objective mind, in which the methods of reasoning are inductive, deductive, analytic, and synthetic, should always stand guard over man's actions; and after due judgment determine which should or should not be acted upon and repeated by the subjective mind. The tendency of the subjective is toward habit and a sort of automatism.

The infant is almost purely subjective in mind character. It follows its inherent nature or that which is suggested to it by its surroundings. Objective reasoning comes gradually as it gets experience and education; thus, through this formative period it needs the guidance of a more developed mind. The higher the standard of morals that is given the infant, child, and youth as premises to reason from, the higher and firmer will be the character of the man or woman.

One of the greatest marvels of the subjective mind is the memory it displays. It may be said with some degree of certainty that the memory of that stratum of mind is *perfect*. This does not mean that the whole of the memory, or those things that have reached the subconscious mind, may easily be brought forth by an artifice; and yet even this may be done under favorable conditions. Hypnotic subjects have exhibited phenomena of memory that would convince one of the perfection of subjective memory if it could all be laid bare.

The objective memory does not reveal as wide a range of consciousness as does the subjective. There is little doubt but that the subjective takes cognizance of what passes in all states of mind. Though it lies dormant, as it were, it records the incidents of waking life as well as of the periods of its own special activity. Many, and perhaps most, of the impressions which reach the subjective consciousness lie there as latent memories, and though important never reach objective consciousness.

Pathology has given glimpses of the subjective memory.

Dr. Maudsley writes as follows:

"Accordingly, in a brain that is not disorganized by injury or disease, the organic registrations are never actually forgotten, but endure while life lasts; no wave of oblivion can efface their characters.

"In the deepest and most secret recesses of mind there is nothing hidden from the individual self, or from others, which may not be thus sometime accidentally revealed; so that it might well be that, as De Quincey surmised, the opening of the book at the day of judgment shall be the unfolding of the everlasting scroll of memory."

Hypnosis has assisted in this study so that we no longer need depend upon the "accidental" to reveal something of the vastness of subjective memory, nor do we need to limit such memory to the few, but rather find that all will carry hence the "everlasting scroll."

Dr. Albert Moll ("Hypnotism") speaks of the states of memory revealed under pathological conditions. It is a good illustration of the range of the objective and subjective memories:

"The state of double consciousness is also found under pathological conditions. One of the best known cases was published by Azam. The life of the patient for nearly thirty years was divided into certain periods — a, b, c, d, e, f. In the periods a, c, e (normal condition), she remembered only what had happened in them; in the periods b, d, f (second condition), she remembered what had occurred in these periods as well as what had happened in the periods a, c, e. The normal state was a, c, e, while the pathological one was b, d, f."

There has been considerable discussion in regard to the memory displayed under hypnosis. Some writers appear to find that they can induce different degrees of hypnosis, thereby revealing several strata of memory.

Mr. Gurney has experimented quite extensively upon this point. One thing must always be borne in mind when conducting experiments with hypnotized subjects, and that is, their great suggestibility. If the operator has a theory he will usually get phenomena which will bear out his point.

The consensus of opinion seems to be that the subjective mind takes cognizance of all states and thereby its memory may reveal what has happened in all conditions, while the objective memory will not cover the period of deep hypnosis, though it may have a faint memory of what transpired in a less profound sleep. We therefore assume the position that the subjective mind is never asleep.

The following quotation is from James Mark Baldwin. ("Mental Development in the Child and the Race, Methods and Processes," 1894, page 159):

"On the mental side the general characteristics of hypnotic somnambulism are as follows: I. *The impairing of memory* in a peculiar way. In the hypnotic condition all the affairs of the ordinary life are forgotten; on the other hand, after waking the events of the hypnotic condition are forgotten. Further, in any subsequent period of hypnosis the events of the former similar periods are remembered. So a person who is habitually hypnotized has two continuous memories: one for the events of his normal life, only when he is normal, and one for the events of his hypnotic periods, only when he is hypnotized."

I am quite unable to understand from what source Professor Baldwin gets his conclusions, which he lays down as though there were no question as to their correctness. Any carefully conducted experiments in hypnosis will demonstrate the common fact that the hypnotized subject has at his hand the memory, not only of the things remembered in his normal mind, but an array of details which his normal mind cannot recall. Many things will be found to have reached the subjective mind of which the objective consciousness has not taken cognizance.

Professor Flournoy in "From India to the Planet Mars," page 403, gives an interesting account of subjective memory. Mlle. Smith, the trance medium, had lost a valuable pin. At the next sitting, while in a trance, her hand wrote specific directions as to where the pin would be found. It had dropped from her dress while walking home. The whole party present took a lantern and found the pin as the writing directed. Mlle. Smith, of course, attributed it to the intelligence of a spirit. Professor Flournoy recognized it as subconscious activity.

Here we find the subjective memory covers the period of waking, and Mlle. Smith in one trance could tell what had transpired in any other trance, though in her normal condition she could not describe what she had done during her somnambulism.

As to whether or not there was "anything intentional" in the action of the subconscious, or it was "the simple play of association of ideas," I will leave for my reader to judge as we pass along from one class of evidence to another. A suggestion may be given to the subjective mind while the objective mind is in abeyance, so that it will have no knowledge of the suggestion made, and the subjective mind will remember it and act upon the suggestion though it be a week later, and during normal activity, even to the extent of driving into the background the normal consciousness while the subjective mind is acting.

CHAPTER III.

SUBJECTIVE MIND. — *Continued.*

As we make use of the hypnotic sleep to observe the activities of the subjective mind, a word of explanation may be in place at this juncture.

The hypnotic sleep differs only in degree from natural sleep — some authors, who want to mystify the phenomenon, to the contrary notwithstanding. For instance, one may sit down beside an acquaintance, where confidence is reposed, and who has gone to sleep of his own accord; and by easy and systematic stages get many responses from verbal suggestions given. With the consent of the sleeper, this may be gradually carried on, from time to time, and the sleeper developed into an active subject for all classes of subjective activities, such as are exhibited in hypnotic performances. In other words, he may be developed into a somnambulist without ever being induced to sleep by any other means than his own natural desire.

To verify this statement one does not need to go further than the common experience of many children. Being tired out, the small boy has so often lain down on the floor or a lounge after supper and gone to sleep. Perhaps the mother has attempted gently to arouse him. Not succeeding without severer measures, she proceeds to undress him for bed. He responds to every command, and even walks as he is led to his bed-room, possibly up a flight of stairs. In the morning on being questioned you will find in many cases that his last recollection is of going to sleep where his mother found him.

This is a condition that usually requires a repetition of the circumstance before it becomes purely a subjective operation without the objective mind being aware of the occurrence.

In treating men for alcoholism I have talked to them in their drunken stupor, or coma, and received responses and even produced a fit of vomiting by suggestion, without their having any after knowledge of it. Whole days would be a blank to them, so far as their objective mind having any remembrance of the things that had happened.

If the subconscious could be made to reveal all, it would be found that it could relate every minutest detail.

A woman fainted in a doctor's office. He had the much desired opportunity of trying suggestion upon a person who had fainted. He immediately said to her: "You are sleeping quietly; when I count three you will awake, but in a few moments after you awake, you will go to sleep and take a good rest, after which you will feel refreshed and well." He counted three and she awoke. In a few moments she fell asleep and slept for an hour. He counted three again and she awoke, feeling well and refreshed.

In our study of what, for convenience, we have taken the liberty to call the subjective mind, and to look upon as a separate mind and distinct intelligence, it is necessary to direct attention to the processes which take place in that stratum.

It has been long recognized by metaphysician, physiologist, and psychologist that there was some manner of mental processes going on below the threshold of consciousness. Some have taken the position that below the plane of consciousness there was a sort of mechanical operation which ground out ideas that were then handed up to the conscious mind.

Dr. Carpenter terms it "unconscious cerebration." What our theory of subjective intelligence covers, he terms the automatic operations of the mind, the same as he looks upon the "reflex actions" of the spinal cord. In speaking of subjective activities he says: "They can scarcely be designated as reasoning processes, since 'unconscious reasoning' seems a contradiction in terms. The designation *unconscious cerebration* is perhaps as unobjectionable as any other." ("Mental Physiology," page 517.)

Again he says: "Having thus found reason to conclude that a large part of our intellectual activity — whether it consists in reasoning processes or in the exercise of the imagination — is essentially *automatic*, and may be described in physiological language as the *reflex action of the cerebrum*, we have next to consider whether this action may not take place unconsciously."

Dr. Carpenter gives several interesting incidents to illustrate "unconscious cerebration" which I shall quote below to bear on the subjective mind, which I hold to be as much an intelligence as the objective mind. In trying to recollect some name, idea, etc., he says:

"Now it is important to note, in the first case, that the mind may have been completely engrossed in the meantime by some entirely different subject of contemplation, and that we cannot detect any link of association whereby the result has been obtained, notwithstanding that the whole 'train of thought' which has passed through the mind in the interval may be most distinctly remembered; and, in the second, that the missing idea seems more likely to present itself when the sleep has been profound than when it has been disturbed. The first form of the phenomena has been thus admirably described by Miss Cobbe:

"'It is an everyday occurrence to most of us to forget a particular word, or a line of poetry, and to remember it some hours later, when we have ceased consciously to seek for it. We try, perhaps anxiously, at first to recover it, well aware that it lies somewhere hidden in our memory, but unable to seize it. As the saying is, we "ransack our brains for it," but, failing to find it, we at last turn our attention to other matters. By-and-by, when, so far as consciousness goes, our whole minds are absorbed in a different topic, we exclaim, "Eureka! the word or verse is so-and-so." So familiar is this phenomenon that we are accustomed in similar straits to say, "Never mind; I shall think of the missing word by-and-by when I am attending to something else;" and we deliberately turn away, not intending finally to abandon the pursuit, but precisely as if we were possessed of an obedient secretary or librarian whom we could order to hunt up a missing document, or turn out a word in a dictionary, while we amuse ourselves with something else. The more this common phenomenon is studied, the more the observer of his own mental processes will be obliged to concede that, so far as his own conscious self is concerned, the research is made absolutely *without him*. He has neither pain, nor pleasure, nor sense of labor in the task, any more than if it were performed by somebody else; and his conscious self is all the time suffering, enjoying, or laboring on totally different grounds.'" ("Macmillan's Magazine," November, 1870, page 25.)

Miss Cobbe's paragraph, written no doubt from the standpoint of a sort of unconscious cerebration, is an apt illustration of the subjective mind conceived as a separate intelligence. We have found that it can be educated or trained to become "an obedient secretary or librarian," whom we can order to perform even greater tasks than those of which she speaks.

That subconscious stratum from which evolves Dr. Carpenter's "unconscious cerebrations" will act upon suggestions given it, entirely independent of the normal consciousness, and do so with as much intelligence as the normal mind would use in carrying out the same orders. Further than this, we find that this consciousness can be educated and improved as a servant, so that when the desire in the conscious mind is strong, it faithfully discharges the duties of its secretaryship.

The important factor in the above is the element of belief that the subconscious will bring forth the thing desired. It will be a poor servant if, while the will desires, it at the same time says, "There is no use, for it can't be found." While Dr. Carpenter explains the whole matter upon his purely mechanical hypothesis, he recognizes the importance of *faith* in the outcome. In speaking of the oscillation of a button suspended from the finger by a thread, where every effort is made to hold the hand still, he says: "When the performer is impressed with the conviction that the hour *will* be thus indicated, the result is very likely to happen, and when it has once occurred, his confidence is sufficiently established to make its recurrence a matter of tolerable certainty. On the other hand, the experiment seldom succeeds with skeptical subjects, 'the expectant idea' not having in them the requisite potency."

The phenomenon of the button is produced by the subjective mind the same as automatic writing. The matter of faith in the subjective mind for any special activities from it is one of great importance to us in this study. It will be discussed more under the head of suggestion and auto-suggestion.

Many experimenters have failed because of their skepticism of the results which has led them to denounce the whole thing as "fraud" and "can't be done."

William T. Stead's subjective mind is so obedient a "secretary" and servant that he has been able to send it across London to another mind and bring back information as to the person's doings.

It requires more than "unconscious cerebration" and mere chance association of ideas to account for phenomena like that.

Among men of genius the activities in the subconscious stratum have not always been so quiet, but have greatly disturbed the person, made him feel that something was struggling for birth. This fact is well illustrated by the remarks of the great genius Schopenhauer in speaking of the great work he expected to bring forth. He said:

"Beneath my hand, and still more in my head, a work, a philosophy, is ripening, which will be at once an ethic and a metaphysic, hitherto so unreasonably separated, just as man has been divided into body and soul. The work grows, and gradually becomes concrete, like the fœtus in the mother's womb. I do not know what will appear at last. I recognize a member, an organ, one part after another. I write without seeking for results, for I know that it all stands on the same foundation, and will thus compose a vital and organic whole. I do not understand the system of the work, just as a mother does not understand the fœtus that develops in her bowels, but she feels it tremble within her. My mind draws its food from the world by the medium of intelligence and thought."

Two things stand out in bold relief in Schopenhauer's case. First is his own implicit confidence in the great truth and worth of what should be born as a whole. A confidence that might be called a gigantic egotism. And yet, from his premise it was but natural, and quite necessary. He believed in the powers that were at work within him. In the second place, we notice the extreme automatism (as it were) of the formation of the fragments into a complete system. The same has been experienced by many.

It is this work of the subjective self, objectively observed, while in a state of profound passivity that is at the basis of the school of philosophers, who believe that men can become such great seers by introspection as to be the only real teachers among men. As they watch, in a half-conscious way, the subconscious processes, they come to feel that they are in possession of all truth.

It is these experiences which give rise to such as the following taken from a book quite extensively read:

"Intuitive perceptions of truth are the daily bread to satisfy our daily hunger; they come like manna in the desert day by day; each day bringing adequate supply for that day's need only. They must be followed instantly, for dalliance with them means their obscuration, and the more we dally the more we invite erroneous impressions to cover intuition with a pall of conflicting moral phantasy born of illusions of the terrence will. . . .

"This may be termed going into the 'silence.' This it is to perceive and to be guided by the light that lighteth every man that cometh into the world. This it is to listen to and be guided by the voice of your own soul, the voice of your higher self."

The following is another example given by Dr. Carpenter in his chapter "Unconscious Cerebration" in his "Mental Physiology":

"The manager of a bank in a certain large town in Yorkshire could not find a duplicate key, which gave access to all the safes and desks in the office, and which ought to have been in a place accessible only to himself and to the assistant manager. The latter being absent on a holiday in Wales, the manager's first impression was that the key had probably been taken away by his assistant in mistake; but on writing to him, he learned to his great surprise and distress that he had not got the key, and knew nothing of it. Of course, the idea that this key, which gave access to every valuable in the bank, was in the hands of any wrong person, having been taken with a felonious intention, was to him most distressing. He made search everywhere, tried to think of every place in which the key might possibly be, and could not find it. The assistant manager was recalled, both he and every person in the bank were questioned, but no one could give any idea of where the key could be. Of course, although no robbery had taken place up to this point, there was the apprehension that a robbery might be committed after the storm had blown over, when a better opportunity might be afforded by the absence of the same degree of watchfulness. A first-class detective was then brought down from London, and this man had the fullest opportunity given him of making inquiries; every person in the bank was brought up before him; he applied all those means of investigation which a very able man of this class knows how to employ; and at last he came to the manager and said, 'I am perfectly satisfied that no one in the bank knows anything about this lost key. You may rest assured that you have put it away somewhere yourself; but you have been worrying yourself so much about it that you have forgotten where you put it away. As long as you worry yourself in this manner you will not remember it; but go to bed to-night with the assurance that it will be all right; get a good night's sleep; and in the morning you will most likely remember where you have put the key.' This turned out exactly as was predicted. The key was found the next morning in some extraordinarily secure place, which the manager had not previously thought of, but in which he then felt sure he must himself have put it."

In the above instance of the bank manager, we observe that he went to sleep with the belief and desire that he would remember it on waking. In his worry he no doubt exercised an adverse suggestion. The detective now assured him that he would remember it in the morning. He may have sort of automatically placed the key in its hiding-place with his objective mind otherwise employed, in which case so faint an impression was made upon the objective mind as to be of no value. As in Mlle. Smith's case, the subjective mind had taken note and remembered.

I am certain that had he sat down before a good mind-reader, the mystery would have been easily solved. Had he gone to a "spiritist medium" the information would readily have been given, purporting to have been done through the help of an obedient spirit. Had he then been a man of quite a degree of superstition, and a native credulity not based on induction, the chances are that "spiritism" would have added another devotee. As it was, he became his own "medium" and with the strong objective desire to know, the subjective mind revealed its knowledge when the two came in closer harmony at the interim between waking and sleep.

As we have seen and shall further show, it requires a favorable condition of mind for the subjective stratum to reveal or raise to the threshold of objective consciousness any information it desires to impart. These periods of synchronous action may exist, and seem to do so, during objective abstraction, as in any intense occupation. Such abstractions and sleep are the most favorable conditions for the delivery of the desired information.

This faculty of reproduction is commensurate with the degree of faith that one has in the ability and fidelity of the subconscious mind to perform the desires of the conscious self.

The more familiar one becomes with the characteristics of the subjective mind, the more one leans towards the idea that the association of ideas is not alone responsible for all our recollections; but that the subjective mind independently raises information to the threshold of objective consciousness. I would ask my reader to renew this thought when reading the chapter on telepathy.

To all appearances the subjective memory is perfect. It requires the most favorable conditions to get at this storehouse of memory. Sometimes it happens that there is a synchronism existing between the two minds, so that almost habitually the objective mind makes use of the great store of subjective memory. In addition to that, the objective mind, in some, makes use of the deductions of the subjective stratum with all its logic and acumen. The objective mind being active and in control, makes use of the superior faculties of the subjective mind.

It has always been noticed that most of the productions of genius are subjective in character. Talent displays more objective reason.

"One of the characters of genius," writes Hagen, "is irresistible impulsion. As instinct compels the animal to accomplish certain acts, even at the risk of life, so genius, when it is dominated by an idea, is incapable of abandoning itself to any other thought. Napoleon and Alexander conquered, not from love of glory, but in obedience to an all-powerful instinct; so scientific genius has no rest; its activities may appear to be the result of a voluntary effort, but it is not so. Genius creates, not because it wishes to, but because it must create."

The above is no doubt a very correct description of the character of genius. So much of what he produces comes from that stratum of consciousness which does not seem to sleep, but works constantly, especially if dominated by some idea or chain of ideas. He becomes driven, burdened, and only gets relief when the thing working in that lower consciousness has been born.

Paul Richter writes:

"The man of genius is in many respects a real somnambulist. In his lucid dream he sees farther than when awake, and reaches the heights of truth; when the world of imagination is taken away from him he is suddenly precipitated into reality."

The involuntary subjective activities of genius have caused our great alienists to closely couple genius with insanity. It is true that many men of genius have been subject to illusions, hallucinations, and eccentricities. Had they better understood the character of their own subconscious selves, they could have kept themselves under more rational control, without materially injuring their ingenuity.

The study of genius throws a flood of light upon the subjective mind. Like the observations of all the less reasoning or less rational mental activities, it tends to strengthen the theory that the subjective mind is separate and in some way capable of independent action.

The following, from Lombroso's "Man of Genius," is of value in our study of the character of the subconscious:

"Many men of genius who have studied themselves, and who have spoken of their inspiration, have described it as a sweet and seductive fever, during which their thought had become rapidly and involuntarily fruitful, and has burst forth like the flame of a lighted torch. . . . 'Kuh's most beautiful poems,' wrote Bauer, 'were dictated in a state between insanity and reason; at the moment when his sublime thoughts came to him he was incapable of simple reasoning.' Foscolo tells us in his 'Epistolario,' the finest monument of his great soul, that writing depends on a certain amiable fever of the mind, and cannot be had at will."

How spontaneous are all of men's greatest thoughts! How they come rushing up from somewhere, to be recognized and treasured by the conscious self! Battinelli's definition of poetry well describes the relation of reason to the ideas which are cast up from the subjective stratum. He says that: "Poetry may almost be called a dream, which is accomplished in the presence of reason, which floats above it with open eyes." How like this is to the "illumination" of the esoteric, who quiets into perfect passivity body and objective mind, until the subjective processes reach their great flights, which are watched by the objective mind with its "eyes" but half open lest it disturb and break up the delights.

The reader will not fail to see from whence come the works of genius. Because of the spontaneity and impulsion of genius many have concluded that they were inspired. It is said that Haydn attributed the conception of the "Creation" to a mysterious grace from on high. "When my work does not advance," he said, "I retire into the oratory with my rosary and say an *Ave;* immediately ideas come to me." Talent, "which knows itself and knows how and why it has reached a given theory," is not so prone to make of self an instrument in the hands of God. Talent will always be found to exhibit a safer and more rational work, especially where reason should be exercised.

The man of genius, because so subjective, acting from his intuitions rather than from his reason, has always been much misunderstood.

Lord Macaulay, in his "Essay on Milton," writes:

"Perhaps no man can be a poet, or can even enjoy poetry, without a certain unsoundness of mind — if anything which gives so much pleasure ought to be called unsoundness. By poetry, we mean not, of course, all writings in verse, nor even all good writing in verse. . . . By poetry we mean the art of employing words in such a manner as to produce an illusion on the imagination; the art of doing by means of words what the painter does by means of colors."

He further says:

"In an enlightened age there will be much intelligence, much science, much philosophy, abundance of just classification and subtle analysis, abundance of wit and eloquence, abundance of verse, — and even of good ones, — but little poetry. Men will judge and compare; but they will not create."

I cannot quite agree with Macaulay that the higher civilization is going to destroy subjective spontaneity; and true poetry and music — which are created by the subjective mind — be things of a less enlightened age.

It is no doubt true of the present, however. I feel that, with our greater understanding of this creative power in man, it will be purposely developed by certain lines of education and training. We are living in an intensely practical age just now. There are some signs, however, which point to a rather speedy termination of this purely objective period of the present, to a time when there will be a closer synchronism of the two strata of consciousness, in many educated people, which will be productive of music, art, and true poetry.

To this many will concur, who have had glimpses of the possibilities of the subconscious, by that peculiar form of introspection known as "illumination." This is brought about by self-training, as will be seen in my chapter in which the methods are discussed. The following will illustrate some of the spontaneous abilities of the subjective stratum:

A friend of mine, a minister, was put under hypnosis for the entertainment of a circle of friends. While asleep (his eyes open) he was told that a mass meeting of the people of the town was called for the purpose of devising means for frustrating the plans of the whiskey element, which was about to succeed in placing a saloon in the village. He was told that he had been chosen to address the people before him. He accepted his position without further persuasion. He arose and addressed the audience with such power, logic, and pathos as to make his hearers forget the premise, as well as he (the premise being false as when children play bear), and brought tears to the eyes of many. They said afterwards that they had never heard him make such a speech. He became dramatic, his power of persuasion exceeded his normal ability. It was of course entirely impromptu. In his speech was an element of poetry. He made them feel the gravity of their position, when there was no such condition.

You can never laugh at the tricks of the circus clown with such gusto as at a number of boys who are hypnotized, and made to believe they are monkeys, or are taking a balloon ride, and suddenly precipitated into a lake. The clown strains the point to be funny, while the boys are acting as real.

The portrayal of abnormalities in conduct, by so many men of genius, has brought forth such expressions as: "The man of genius is a monster." "Men of genius are lacking in tact, in moderation, in the sense of practical life, in the virtues which are alone recognized as real by the masses, and which alone are useful in social affairs." "Good sense travels on well-worn paths: genius, never." Lombroso says: "It is the doubling and contradictions of personality in genius which reveal the abnormality."

The study of genius reveals the frequent domination of the subjective mind. This is why so many of them present, as Lombroso says, "doubling and contradictions of personality." The perfectly normal man governs all of his actions by his highest reason. His subjective powers are held in their place and not allowed to domineer, but are turned into channels of usefulness.

With genius, the esoteric, and some of the newer occultists, imagination is often given unrestrained liberty. Imagination may be given liberty under proper objective supervision, and from rational premises, with benefit to man's total education. It should not be employed to the exclusion of more rational and objective thinking.

It is *reason*, the high heritage of an advanced civilization, which enables man to keep himself under moral restraint. Only in the degree of his development of reason will he be able to rise above his environment.

The poet, musician, and artist are all persons whose vocations make use very largely of their subjective powers. This being the case with those actively employed in their vocations, the subjective naturally receives a large degree of the total mental activity and education. Such persons are more liable to become the creatures of their environment than those whose daily occupations require them to exercise practical deductions, logical and decisive conclusions.

The passions and appetites are creatures of the subconscious. The most scientific and effective cure for an abnormal passion or appetite is that method which reaches and works upon the subjective mind.

The apparent automatism of imagination has especially been recognized by the poet. His best productions have been brought forth when giving the least objective attention. The subjective mind had previously received its education from the reading and thought of the mind in which the will is dominant, except in unguarded reverie. The will should stand as the tutor. It should select and direct the course of reading and thinking. When reverie or meditation runs into unjust or unholy channels the will should point out the course of meditation.

It is for want of the will's direction in habitual reverie or conduct that some of the poets and prose writers, who show the greatest genius, have produced so much of the gross and vulgar in their writings. As dreams are made from the waking experiences and thoughts, so the automatic or subjective productions of the poet are made from the thoughts and experiences permitted by the will.

If the imagination has been properly fed and directed, the tone and character of the production will be elevating and productive of good in the reader. "Out of the fullness of the heart the mouth speaketh."

Wordsworth says: "For *all good poetry is the spontaneous overflow of powerful feelings;* and though this be true, poems to which any value can be attached were never produced on any variety of subjects, but by a man who, being possessed of more than usual organic sensibility, has also thought long and deeply."

As we are approaching nearer and nearer an age of specialties, in which men select their vocations and govern their course of study to fit themselves for the highest proficiency in their chosen work, and with our better understanding of the human mind, it is not idle to suppose that there will be evolved systems of education and training productive of a high order of poets.

It is no doubt true that the creative power of genius is not acquired but inherent. It has probably required the admixture of a variety of faculties in his progenitors to bring forth his creative power. Yet, with some degree of such hereditary tendency, stimulated by such thought, imagination, and information as would enhance the productive capacity, genius may not be so rare, and indeed be more rational.

The youth of to-day seeks to find out his natural bent and aptitude, and adjust his education to its development. One has some talent for music, another for art, another for mechanics, while in another it may come natural to write verse. In this latter one there may be a spark of what we call genius, which might grow into the proportions of a great flame under a system of training which would develop the imagination, idealize and elevate the thought, and train and increase the automatic activities of the subjective mind.

All writers seem to recognize that the productions of genius emanate from that great stratum of mind which lies below the threshold of our ordinary consciousness.

We cannot fathom the depths nor measure the resources of the subconscious. It has resources for obtaining information, not shared by the objective mind. Dr. Channing said that "genius is not a creator, in the sense of fancying or feigning what does not exist: *its distinction is to discern more of Truth than ordinary minds.*"

As the works of genius, in which there are such profound truths, have been evolved in the subjective stratum of mind, independent, as we have seen, of the will, our interest in the subconscious should be increased with a desire to educate and thus facilitate the creative powers of this mind.

It is the recognition of the great powers of the subjective mind that is back of the school that considers that all truth emanates from this source, and that the objective mind, or will, is rather an obstruction. The will, they say, is to look within and be guided by that which rises from below.

That is all very good, if the premises upon which the subconscious builds are truth, and elevating in their character. It is the place of the will, the objective reason, to test and pass upon the premises that shall go to the subconscious stratum, as foundation stones, upon which its creative powers are to build and construct systems of belief, or rules of conduct. The subjective mind will feed upon, and create, from the material given it by the will. Schopenhauer said, "My mind draws its food from the world by the medium of intelligence and thought; this nourishment gives body to my work." He, however, directed the course of his reading and thought to such things as would bear upon his general theme.

Sir Joshua Reynolds said: "It is by being conversant with the inventions of others that we learn to invent, as by reading the thoughts of others we learn to think. It is in vain for painters and poets to endeavor to invent without material on which the mind may work, and from which inventions must originate. Nothing can come of nothing. Homer is supposed to have been possessed of all the learning of his time; and we are certain that Michael Angelo and Raffaelle were equally possessed of all the knowledge in the art which had been discovered in the works of their predecessors."

The purity of Wordsworth's poems was the result of rightly directed education and meditation. This is shown by his own words: "Not that I always began to write with a distinct purpose formally conceived; but habits of meditation have, I trust, so prompted and regulated my feelings that my descriptions of such objects as strongly excite those feelings will be found to carry along with them a purpose."

Could Wordsworth have shown his creative genius in a poem such as the "fleshly school" has produced? Impossible! His mind had not fed upon lustful reverie, his sensibilities were not tuned to the vulgar. The portal of his mind — *reason* — had directed the general course and purpose of his productions, by premise and nourishment.

The vicious that emanates from the subjective stratum and bears the stamp of genius should no more be permitted liberty than its kind in any other garb. In fact, *if genius wields the vulgar, its venom is the more deadly.* Many a soul has come to feed upon the lusts of his or her reverie and imagination, fed and nourished by the works of some genius, whose power to play upon the human soul has given him that rare distinction; all excused in the name and interest of *art*.

The true education will develop a strong objective volition and reason. *Will* will be decisive and full of high and noble purpose. It will select and direct, choose that which judgment says is good, store it up in memory, and hand it over to the subconscious, that it may transfer it into emotions, and use it in its creations of new things to be handed back to the normal consciousness, which will pass in judgment upon the creation and accept or reject upon its merits.

CHAPTER IV.

SUBJECTIVE MIND. — *Continued.*

OUR study of the subjective mind should not be closed until we have examined into what appear to be fixed laws, inherent, and not necessarily dependent upon the objective mind for development. These are laws pertaining to mathematics, music, and the measurement of time.

Upon most things the subjective is dependent upon the objective for its education. We have had many cases where mathematics and music were the spontaneous products of untutored minds, coming often from those not apt in objective learning.

Of mathematical prodigies there have been upwards of a score whose calculations have surpassed, in rapidity and accuracy, those of the greatest educated mathematicians. These prodigies have done their greatest feats while but children from three to ten years old. In no case had these boys any idea how they performed their calculations, and some of them would converse upon other subjects while doing the sum. Two of these boys became men of eminence, while some of them showed but a low degree of objective intelligence.

Whately spoke of his own gifts in the following terms: "There was certainly something peculiar in my calculating faculty. It began to show itself at between five and six, and lasted about three years. . . . I soon got to do the most difficult sums, always in my head, for

I knew nothing of figures beyond numeration. I did these sums much quicker than any one could upon paper, and I never remember committing the smallest error. When I went to school, at which time the passion wore off, I was a perfect dunce at cyphering, and have continued so ever since."

Professor Safford became an astronomer. At the age of ten he worked correctly a multiplication sum whose answer consisted of thirty-six figures. Later in life he could perform no such feats.

Benjamin Hall Blyth at the age of six asked his father at what hour he was born. He was told that he was born at four o'clock. Looking at the clock to see the present time, he informed his father of the number of seconds he had lived. His father made the calculation and said to Benjamin, "You are wrong 172,000 seconds." The boy answered, "Oh, papa, you have left out two days for the leap years 1820 and 1824," which was the case.

Doctor Scripture gave the following:

"In the year 1837 Vito Mangiamele, who gave his age as ten years and four months, presented himself before Arago, in Paris. He was the son of a shepherd of Sicily, who was not able to give his son any instruction. By chance it was discovered that by methods peculiar to himself he resolved problems that seemed at the first view to require extended mathematical knowledge. In the presence of the academy Arago proposed the following questions: 'What is the cube root of 3,796,416?' In the space of about half a minute the child responded, 156, which is correct. 'What satisfies the condition that its cube plus five times its square is equal to 42 times itself increased by 40?' Everybody understands that this is a demand for the root of the equation $x^3 + 5x^2 - 42x - 40 = 0$. In less than a minute Vito responded that 5 satisfied the condition, which is correct."

Numerous illustrations could be given of the marvellous mathematical abilities of many children. Objective education only resulted in hiding the spontaneous faculty.

Lombroso places music in the list of the fixed laws of being. He writes:

"Every one who has paid even a short visit to an asylum has noticed the frequency of singing and shouting, and 'high and thin voices, and with them a sound of hands.' Nor is it hard to understand this if we remember how Spencer and Ardigo have shown that the law of rhythm is the most general form under which, in the whole of nature, energy is manifested, from the crystal to the star, or to the animal organism.

"Man, therefore, only follows a general organic law in giving way to this impulse, which he does the less he is controlled by reason. This explains the number of poets of the new school who are found in asylums."

Thomson Jay Hudson has well said that, "No one without an objective education can, by the development of the subjective faculties alone, become a great poet, or a great artist, or a great orator, or a great statesman. But he may be a great mathematician or a great musician, independently of objective education or training, by the development of the subjective faculties alone."

Blind Tom, with his wonderful musical abilities, was an idiot. His memory for music was so perfect that he could reproduce, after one hearing, long and difficult pieces. He improvised music without effort. He was incapable of objective education.

The purely subjective nature of musical production is well illustrated by the great genius Mozart, in his answer to a boy who asked him how he should begin in order to compose. "You must wait."

"You," said the boy, "composed much earlier." "But," replied Mozart, "I asked nothing about it. If one has the spirit of a composer, *one writes because one cannot help it.*"

No better description can be given of how a great musical genius composes, and from which stratum of mind music has its birth, than the following paragraphs from a letter written by Mozart to a friend:

"You say you should like to know my way of composing, and what method I follow in writing works of some extent. I can really say no more on the subject than the following, for I myself know no more about it, and cannot account for it. When I am, as it were, completely myself, entirely alone, and of good cheer, say, travelling in a carriage, or walking after a good meal, or during the night when I cannot sleep,—it is on such occasions that my ideas flow best and most abundantly. *Whence* and *how* they come I know not, nor can I force them. Those ideas that please me I retain in my memory, and am accustomed (as I have been told) to hum them to myself. If I continue in this way, it soon occurs to me how I may turn this or that *morceau* to account, so as to make a good dish of it, that is to say, agreeable to the rules of counterpoint, to the peculiarities of the various instruments, etc.

"All this fires my soul, and, provided I am not disturbed, my subject enlarges itself, becomes methodized and defined, and the whole, though it be long, stands almost complete and finished in my mind, so that I can survey it like a fine picture, or a beautiful statue, at a glance. Nor do I hear in my imagination the parts successively, but I hear them, as it were, all at once." (Holmes' "Life of Mozart," page 318.)

Mozart, like so many other men of genius, exhibited a will weak in proportion to the subjective activities. His extreme sensibility exposed him to his environment. Had his occupation called more upon the exercise of the will, and made habitual his decision, with reason more actively employed, he might have escaped the unhappy conditions of the last year of his life.

Of the measurement of time by the subjective mind Professor James says:

"Recent observations made on hysterical and hypnotic subjects prove the existence of a highly developed consciousness in places where it has hitherto not been suspected at all."

Most all investigators of sleep phenomena have noticed this natural faculty of the subjective stratum to measure time without the aid of an instrument. Any person can develop this ability so as to awake at a fixed time. The subjective mind must be trusted with the charge given to it, but artificial means should not be relied upon or used, or the dependence will be fixed upon the artificial instead of the subconscious servant. If the subjective mind is left solely to attend to the matter it will measure off the time instead of waiting for a signal.

A friend of mine told me an interesting circumstance illustrative of the watchfulness of the subconscious. He was in the government employ as a teacher of Indian schools.

In the morning three bells were rung about fifteen minutes apart. The first bell was for the Indian children to get up. The second bell was for those employees who did not have early morning duties. The third bell called all to breakfast. He found that he could arise at the ringing of the third bell and get to breakfast with the rest of his mess. When he first entered the service the first of the three bells awakened him. He soon, however, got so that he could sleep during the ringing of the first bell and awoke when the second bell was rung. It was not long until he would not awake at the ringing of either of the first two bells, but would awake promptly when the third bell was sounded. His subjective mind heard all three bells and only aroused the normal consciousness when the desired signal was sounded. Fail to obey an alarm clock for a few mornings, and that servant, the subjective mind, will act as though its office had been outraged, and will not call the normal mind to consciousness. Make the desire strong that the alarm shall awaken one and it will have that effect.

It has frequently been noticed that animals have the faculty of measuring time. Dr. Carpenter tells of a stork in a Swiss town that would collect the fowls from the street at a certain time every day. He also tells of a case that came under his personal supervision. Some school girls were in the habit of eating their dinners under the trees in a certain part of the grounds. It was soon observed that the sparrows would collect about the place a few minutes before the girls would come to eat their dinners. After they went away the sparrows would feed upon the crumbs. On Sundays there was no congregation of sparrows at the noon hour, for the girls never ate their dinners there on that day.

I need not enlarge upon the matter of post-hypnotic suggestion as showing that the subjective mind can measure time, for the reader has already noticed this, and will see more evidence of it under our treatment of Suggestion and Hypnotism.

Our study of the subjective mind has only been begun in this chapter. Its powers must be investigated before we understand it sufficiently to make of it a more practical servant. How useful a servant it may become will be brought out in succeeding chapters.

The subconscious is a stratum of mind, which until recently has been a mere mystery. Now that we are becoming more intelligent concerning its laws, powers, and characteristics, all of this is being turned to practical account. This vast field is no longer a matter of mere curiosity, but of most practical import.

The powers and activities of this mind have wrought much mischief in the past, which may be avoided under our larger intelligence concerning them. Here is a mind stratum from which come many of our ideas and thoughts. A stratum in which many of the great works of genius were evolved and then lifted up to the recognition of the normal consciousness. How vastly important that we know more of this under-consciousness, this subjective mind, if we may be permitted to call it so. The power of this mind over the functions and conditions of the body is a matter not only of interest in a scientific way, but one that affects us every day, and becomes a great factor in our struggles to live well and happy. In the chapter Mind and Body this department will be fully discussed.

The law of telepathy, being one of the powers of the subjective mind, will receive considerable attention, as it is an unsettled question among psychologists. It is a power of great importance in that it may be made very useful under intelligent adjustment, while an ignorance of it may result in much harm.

Whether we look upon this subconscious region from the standpoint of Dr. Carpenter's "unconscious cerebration," or from the view-point of Myers, Hudson, and others as a separate and distinct intelligence, one important fact presents itself, viz., that this region with all its powers and faculties may be educated, trained, and directed into channels of the greatest importance and service to each individual. It is because of this that we are attempting to be quite thorough (though possibly tedious) in our study of this region.

CHAPTER V.

TELEPATHY.

TELEPATHY is a power peculiar to the subjective mind. It is the normal communication between subjective minds, independent of the five objective senses.

As we have seen, the objective mind takes cognizance of the outside world by and through the five special senses. In this chapter we shall give evidence of the fact that the subjective mind may receive long courses of information and instruction independent of the objective mind and the special senses, and even without the objective knowledge.

Just *how* one mind may send a detailed account of some incident to another mind a thousand miles away, independent of the objective consciousness and the usual channels of information, we do not know, nor probably ever shall know.

An instrument is set at work in one place to transmit a message to be received by another instrument at a distance of fifty miles. There are no wires or other artificial connection between the two. Yet an intelligence is received at that distance as though the sender were there in person. Wireless telegraphy has come to be an accepted scientific fact, and is being put to practical use.

Incredulity at first said it could never be done. It measured the possibilities of nature by its own standard of knowledge. "We are as yet far from knowing all the agencies of nature." (Laplace.) So many do injustice to progress by measuring all new things by their own horizon, forgetting that new fields, with a loftier horizon, are ever being discovered, and that Hamlet's philosophy regarding the limitations of one's individual knowledge is as true to-day as in the time of Shakespeare.

Unlike the instruments for transmitting and receiving messages by wireless telegraphy, the transmitter and receiver of telepathy have been in use as long as man has inhabited the earth. Some mischief and much bewilderment and perplexity have been caused by the activities of these transmitters and receivers. They have been in operation for ages, and the agencies or instruments have until recent years been misunderstood. Superstition has thereby been given material for its speculations.

The word "telepathy," owing to its etymology, is not the best word to use to designate this communication. Common usage, however, has made it unnecessary to bring into requisition another term. The word is derived from the equivalent of "to suffer far off." As a telepathic communication may convey *any* intelligence that could be conveyed by other means, the word "telesthesia" would be a better term.

The manifestations of the power of telepathy have largely occurred from abnormal sources. This is one of the reasons why it was so long in being recognized as a distinctive power of mind.

In recent years, so many facts have been brought together from such reliable sources as to make it a mark of ignorance — as regards the whole phenomena of mind — for any one to deny its existence as an operative law.

I am well aware that some instructors in psychology in universities and colleges, even to-day, ridicule the fact of telepathy. This is, no doubt, because they have not been able to produce it themselves; also because their psychology has not dealt with the characteristics of the subjective mind. In their efforts to demonstrate the power, they may have sent message after message to the subjective mind of the recipient, and his mental constitution may have been such as not to raise the message to the threshold of the objective consciousness, and thereby the evidence not being manifested, the experiment was called a failure. With some, this failure to produce the evidence of the phenomena called forth the denial of any such a possibility.

Every man has a mind, the instrument to send or to receive a telepathic communication; while every one does not have, nor has he seen, the instruments for wireless telegraphy.

The man whose special study is mental processes may quite naturally antagonize the claims of others when he has not been able with his mind, constituted like other minds, to produce or experience the same. He forgets that it is under special development and favorable conditions that the law is operative to such an extent as to give sufficient evidence of its activities.

Telepathy consists of more than simply imparting an intelligence to some mind at a distance. It has the faculty of, in some way, going to another's mind and bringing back to the objective consciousness information regarding the other person. This it takes from the subjective mind of the distant one, and brings it back to its own subjective mind, and then raises the information up to the consciousness of the objective mind.

Again, *how* this is done, or what the means of conveyance are, may never be answered. Indeed it is not necessary that it should be. We harness and use electricity, we study and observe its characteristics, and yet how little we really know about it. Because we do not understand the *why* and *how* of electricity we do not ignore it as a power, but rather put it to practical use.

The chemist does not understand affinity, but he assiduously studies its characteristics in the relations of various elements.

The physicist does not understand gravity, yet he conforms to the stupendous fact of its existing law in every piece of work he performs.

Almost every person has had experiences which upon reflection adjust themselves to these newer facts. Coincidence has been the usual explanation. Like the term "reflex action" in physiology the word "coincidence" has often been brought into requisition. It has served the purpose well by checking investigation. These coincidences, however, have happened so often with some as to attract their attention and cause further inquiry. Some scientific men, observing this, have classified the phenomenon and found it resulting under similar conditions. This indicated cause and effect. Having, then, once taken the phenomenon from the domain of chance and coincidence, it has received due attention by several.

No substantial progress can be made in the prosecution of any study or investigation without the stimulus back of endeavor, of the faith and feeling that after all there is some great fact or truth to be brought to light.

It is important that my reader, who wishes to put into practical use the teachings of this volume, should *know* that telepathy is one of the powers of the subjective mind of man. That it is a law of nature. For this reason I shall bring together from various sources considerable evidence of this mind power.

The published proceedings of the different societies for psychical research contain many hundreds of instances of telepathy, some of them extraordinary in their character.

Camille Flammarion, of Paris, who needs no introduction to the public, has written a book, "The Unknown," dated December, 1899, in which he publishes about one hundred and eighty letters received from persons throughout Europe. These letters were selected from among over a thousand similar letters, being what he considered the most reliable. Many of them came from persons of his own acquaintance. In the year 1899, through the medium of one of his scientific journals, he solicited from the public personal experiences of strange communications from dying friends and relatives. Some of these I shall give, as they will no doubt prove interesting to my reader.

"On December 4, 1884, at half-past three in the morning, I being then perfectly awake, rose and got up. I then had a most distinct vision of the apparition of my brother Joseph Bonnet, sub-lieutenant of Spahis Third Regiment, in garrison at Batna in the province of Constantine, in Algeria. He was then engaged in manœuvres, and we did not know exactly where he was. My brother kissed me on the forehead. I felt a cold shudder pass through me, and he said very distinctly, 'Good-by, Angele, I am dead.' Very much upset and troubled, I woke my husband, saying to him, 'Joseph is dead. He has just told me so.'

"As that day, December 4th, was my brother's birthday, when he would have been thirty-three years of age, and as we had been talking a good deal about the anniversary the night before, my husband tried to persuade me that it was all the result of my imagination, and he scolded me for being so visionary.

"All that day, Thursday, I was very miserable. At three o'clock in the afternoon we got a despatch. Before it was opened I knew what it contained. My brother had died at Kenehela, in Algeria, at three o'clock in the morning.

"ANGELE ESPERON, née BONNET."

"I certify that this account, written by my wife, is perfectly exact.

"OSMAN ESPERON,
"*Captain on half pay and Chevalier of the Legion of Honor, Bordeaux.*"

"Here is the account of the death of our dear little girl, which took place May 17, 1879. I ought to begin by saying that the scene is as distinctly present in my mind as if it had happened within a few days. The morning was very beautiful and it seemed to me as if I had never seen the sun so bright. My child was four years and five months old, and she was a lovely little creature. Five minutes before eleven she came running into the kitchen and said, 'Mother, may I go out and play?' I answered, 'Yes.' Then she went out. After speaking to her I went to carry a pail of water to my chamber.

"As I crossed the courtyard the child ran athwart me like a luminous shade. I stopped short to look at her. I turned my head to the right and the vision disappeared. A moment after my husband's brother, who lived with us, called out to me:

"'Fanny has been run over!'

"I flew into the house like an arrow, and then into the street, where I found her. She had been knocked down by the hoofs of a horse, and the wheels of a baker's cart had passed over her neck and broken it. She expired in my arms a few moments after I reached her.

"This is exactly how the sad accident took place.

"ANNE E. WRIGHT."

Thousands of authentic cases similar to those quoted above have been investigated and recorded by the societies for psychical research. These things have been experienced much oftener than recorded. As they have largely carried with them the memory of a departed relative, and owing to the strangeness of the incident, the greatest number has never become public.

The reader will naturally ask: "Why it is that most of these remarkable communications come from persons on their deathbed?" In the first place, it usually requires an *intense desire* — such as longings at death, or a dread calamity having suddenly befallen one, giving the intense desire to make it known — to spur that latent faculty into activity.

What mental process can be more intense than the awful realization of the drowning seaman that he is forever being lost to the wife and children in the distant home, and without them possibly ever knowing why he does not return? What desire can be greater than the desire to reveal to them the awful truth?

Again, telepathy is the normal communication of the subjective mind, and is most naturally exercised when one is in a subjective state. As death approaches, the objective mind seems to wane in its power and influence; while it is believed by many scientists that the subjective mind, as the real soul of man, then approaches its natural realm and greatest activity and power.

There is much evidence to support this theory. Experiments show that the subjective mind reveals its greatest activities when the objective mind is in abeyance. A young man that I used frequently for experimental study showed great telepathic powers when under hypnosis. He could read another's mind as from the pages of an open book. In his normal state he did not possess this faculty. "Spiritist" mediums, clairvoyants, fortune-tellers, all exhibit their greatest phenomena from conditions partially or totally subjective. Thus we may summarize in answering the question regarding the frequent manifestations from the dying. Intense desire, the one dominant idea, the most favorable condition for telepathy, the natural realm of the subjective mind approaching as death draws near.

Deferred percipiency is of frequent occurrence. By that I mean that the communication is registered upon the subjective mind, but is not raised to the threshold of objective consciousness for some hours to come. This fact often makes people believe that the communication has reached them from the dead.

I will give an apt illustration of this by relating a circumstance that happened to one of my most intimate friends.

Mrs. M. and her husband were living in Minnesota. He was a travelling man and at the time was on the road in some part of the State. She did not know just where he might be.

She had a friend, living in the same town, who was a "spiritist medium." This lady friend had on many occasions entertained Mrs. M. with her mediumship. She was a remarkable medium without making any active or public demonstration of her faculties.

At the time of which we write, Mrs. M. became suddenly impressed with the feeling that something unusual had happened. She could not explain her apprehensions, nor realize from what source they came. She tried to divert her mind, but without avail. Her uneasiness increased until, when she could not endure the suspense any longer, she hastened to her "spiritist" friend. The "medium" sat down beside her and at once began to relate the following: "I see your husband, he is in the town ———, at the ——— hotel, the proprietor's name is ———, your husband is in room ———, he is sitting by a table with writing material before him, his head is lying upon his arms, he is dead."

This information, in detail, was corroborated by the hotel proprietor when the room had been broken into and the discovery made.

The "spiritist medium's" solution for this, naturally, was "the aid of an obedient and friendly spirit." My solution, as I explained it to Mrs. M., is this: When her husband realized that he was dying, he telepathed in detail his condition and surrounding to Mrs. M.'s subjective mind. The relation of her objective and subjective mind was such as not to raise the information to the cognizance of the objective mind. It nevertheless succeeded in disturbing her, and causing her to become apprehensive of something wrong. On going to the spiritist medium, who became subjective, and in rapport with her subjective mind, the rest was a simple matter of mind reading.

This incident took place about twenty years ago. If Mrs. M. had sought an explanation from her learned acquaintances, her minister, family physician, or college professor, they at that time would have disposed of the difficulty by terming it "coincidence," or by lightly turning the conversation into other channels.

The "medium," though, treated the matter with all sincerity and gave the "spiritistic" hypothesis as the explanation. Is it strange if Mrs. M. should have accepted the "medium's" sincere hypothesis as the proper solution?

I have stated before that unless a person has a scientific knowledge of the powers and characteristics of the subjective mind, such a one is not always a valid witness in regard to what he did or did not do.

In the case of this "medium," her sincerity cannot be impugned. Having become imbued with the spiritistic doctrine, she believed this information was brought to her by a spirit. She had no other solution for it. She could not realize or feel that she was reading Mrs. M.'s mind. She would, no doubt, have denied any such an ability. Thus we see that the subjective mind may gather information without the person even knowing that there is such a mind, and attributing the phenomena to some exterior cause.

Telepathy is one of the powers of the mind which is destined, in the future, to play an active role in the economy of life. The mere fact of its being a latent power, common to all minds, should make every intelligent person desire a knowledge of this power. But this curiosity to know is not all. This power may be put to most practical use. It is for this reason that we are bringing evidence together and discussing it somewhat at length.

The manifestations and evidence of telepathy do not all come from the minds of the dying. It is true that some of the strongest impressions have been made by dying persons. Bring a powerful stimulus to bear upon the subjective mind, and hold back the skepticism of the objective mind, and powerful telepathic impressions may come from those in perfect health.

A friend of mine who has made investigations with me in psychological matters, while on a trip in Kansas decided to make his wife, who was at home in Nebraska, know where he was on a certain night. He began mental operation about one o'clock A.M., at a time when he felt sure she would be asleep. He continued for about an hour in hard mental labor, with an intense desire and determination to succeed, with the following result:

His wife awoke with a strange feeling. She seemed to feel that some one was in the room. It then seemed to be the presence of her husband. She gathered together her mind, and knowing that it could not be he, for he was over two hundred miles away, and not finding any one there, she dropped back into a semi-sleep. The mental picture of a town appeared. She could see it as plain as though it were real. She recognized it as Horton, Kan., though she had never been there. She saw a hotel and knew that her husband was there. Her mind had received from his mind the picture in detail of the town and hotel. She was in such a mental state, half asleep and half awake, in which there was a sort of synchronism of the two minds, so that the telepathic impress upon her subjective mind was raised to the consciousness of the objective mind, so as to give a vivid after objective memory.

Sleep is the natural condition for the reception of telepathic impressions. This is because the objective mind is quiet, leaving the subjective open and free to external impressions, such as a telepathic communication. Some people are better recipients than others. Some may receive many important telepathic impressions which are never taken cognizance of, because they are never raised to the threshold of objective consciousness.

It often happens that at the moment of waking, when the two minds are in close touch, the subjective mind casts up to the objective mind a telepathic communication received some time during the day or night. The person may call it a *dream*. Perhaps he dreamed that some friend was sick or had been injured or had paid him a visit. In a day or two the "dream" has been verified by the fact itself. That person tells the "dream" and its verification to a friend who relates similar experiences, then to other friends with more cases added, and soon there is another purchaser of a dream book for the interpretation of dreams.

Personally I have received cognizantly but few telepathic communications. I have been, rather, a more active transmitter. As we are gathering evidence on telepathic communications from persons in the normal state, I will relate some experiences within my immediate family.

Some years ago I frequently travelled from home and would be gone from one to several weeks. One of my trips was toward the East.

On several occasions I came from the East on the night train, which arrived at home at about 3 o'clock in the morning.

The railroad passed within three blocks of our house, the depot being about a half mile west.

In making that night trip home — not being expected to come for several days, probably the mail before had brought my wife a letter saying that I would not be home until the next week — I usually found my wife at the door the moment I had reached the house. She told me that she would awake, anticipate the coming of the train, and it would be but a few moments until she would hear it whistle, and as it flew past she would know that I was on the train. If I walked up from the depot she said that she could, as it were, hear my familiar tread from the moment I left the depot until I reached the house, where I found her waiting at the door.

On one occasion, while living in Nebraska, I was stopping a short time at Fremont. I had written to my wife that I would make a trip towards the West and be gone a couple of weeks before getting home again. She was staying in a town about seventy-five miles away. While I was away she had a young lady friend come and stay with her at night.

It occurred to me about noon on Saturday that I would run home that afternoon and spend Sunday, returning for my trip on Monday. I hastened to get my business matters adjusted in time for my train. One point I had actively in mind was that before leaving I would send her a telegram to the effect that I would be home at 6.30. I sent the message just before my train left.

At just about this time the young lady came over to our home. While they were talking my wife said to her, "You will not need to stay to-night, because my husband will be home on the evening train." "When did you hear from him?" was the young lady's query. "I haven't heard from him yet," she replied; "but the depot agent will bring me a message soon." In less than five minutes after the conversation he came with my message.

People need not be incredulous when such experiences as the above are related; for almost every one can recall many similar personal experiences. Probably they will not stand out in such bold relief as these, yet similar in character.

Coincidence, as an explanation, is not always sufficient.

I know a family consisting of a father, mother, and daughter with whom telepathic communications are most frequent. On several occasions the father would be attracted by something in a store, and without exactly knowing why he would purchase the thing to take home to his wife or daughter. Usually he had never thought of purchasing such a thing; but all at once, on seeing it, he would be impelled with a desire to purchase it. On reaching home with the article, and on giving it to the one for whom it was intended, it would provoke the exclamation: "How strange! I have been looking at that very thing and was going to buy it." Sometimes a double purchase was thereby made, which made it necessary to use some caution.

A lady friend related to me what she always thought to be a dream and strange coincidence. It took place in 1896 and so impressed itself upon her mind that the whole circumstance is as vivid to-day as it was then. She kindly gave me permission to make use of the incident. I withhold her name, for she has a very large acquaintance, and as the telepathic communication to be recorded came from the mind of her husband who died a few days later, I feel that it would spare her much to keep her name from the public.

She was spending the summer in the north of Europe. Her husband remained at his business in Berlin. One night she had a vivid dream which disturbed her very much. In her dream she seemed to be in the streets of Berlin, surrounded by a throng of people all dressed in the white garb of hospital patients. This throng seemed to surround two hospital ambulances between which she was pressed by the throng. She struggled to get away from them. She awoke from the dream sorely disturbed.

The next day she received a message from her husband asking her to come home at once.

She hastened to Berlin and found her husband in a hospital dying from blood poisoning. He died a short time after her arrival.

What seemed strange to her was that all seemed so familiar to her about the place. That her husband and all the patients were dressed exactly as was the throng of people in her dream. As she stepped out of the carriage at the hospital gate, the hospital being surrounded by a high iron fence, it seemed to her that she had been there before. She felt certain she had seen that gate before. She remembered having seen it in her dream.

This again was a simple case of telepathy. When the young husband realized that he must die, his solicitude for his wife can well be imagined. He had been sick for some days, but had not informed her; for he thought he would get around soon and her rest and recreation would not be disturbed.

As telepathy is a power of the subjective mind, — the normal and natural communication between these minds, — it need not seem strange that this young husband, on realizing that he must die, with the intense solicitude that must have been all-absorbing in his mind for his young wife and baby of twelve months, should have come in mental rapport with the object of his solicitude. I say it need not seem strange, for it was his prerogative. Desire to be with his loved ones was strong in his heart; and he was there. The telepathic communication may have reached her subjective mind during the day; but I am inclined to believe — knowing her as I do — that it reached her during her sleep. Its significance gave her the disturbance of a nightmare. At the moment of waking the subjective mind delivered the information, "like a prepaid parcel," to the objective mind, which retained its cognizance.

A few days ago the following incident occurred at the home of a friend in the city, which illustrates how telepathic communications may reach a subjective mind and not be interpreted by the normal conscious, yet greatly disturb the recipient. This lady was instantly taken very sick. She immediately went to bed. She had not lain down more than two or three minutes before she felt that she must get up, and be in readiness for something, though she could not understand what. She felt that she was needed. She obeyed the impulse, and by the time she had dressed, her boy of twelve was brought in with a broken arm. Nothing can be more natural than the soul cry of a child for the mother on sustaining a severe injury. The telepathic message was but natural in such an event. Now with some parents a message of this kind would have immediately been raised to the objective consciousness. In this case the mother's subjective mind could not make the objective mind understand the message, but the emotions were so great as to cause her sickness.

I was once in the company of a man for some days, who anticipated my thoughts so often, and remarked upon them before I could, that it became to me a source of annoyance. It may be said that it was I who read his mind. I made a test of that point, and found that it was my active telepathy and his good percipient qualities. His mind was the "sensitive plate" upon which my mind projected itself.

It is easier to come in rapport with some minds than with others. For this we have as yet no adequate explanation.

As I have given several letters of "The Unknown," the following from the same will show Flammarion's conclusions:

"We sum up, therefore, our preceding observations by the conclusion THAT ONE MIND CAN ACT AT A DISTANCE UPON ANOTHER, without the habitual medium of words, or any other visible means of communication. It appears to us altogether unreasonable to reject this conclusion if we accept the facts.

"This conclusion will be abundantly demonstrated.

"There is nothing unscientific, nothing romantic in admitting that an idea can influence a brain from a distance.

"*The action of one human being upon another, from a distance, is a scientific fact; it is as certain as the existence of Paris, of Napoleon, of oxygen, or of Sirius.*"

I would prefer not to speak of my own experiments too often; but as we are collecting facts to prove conclusively to the mind of the reader that telepathy is a power of the human mind, and wishing to show the practical use and value of this power to elevate character and to alleviate human suffering, I feel that the reader will ascribe only scientific motives to these personal references.

The following case took place about a year ago, at Seward, Nebraska, in Dr. Clark's dental office. He performed the dental operations.

Mr. B., a resident of Seward county, had requested that I should assist him when he was to have a tooth filled. I had produced anæsthesia by purely mental suggestions previous to this, at which time Dr. Clark had extracted two difficult teeth for Mr. B. It was a perfect success.

The tooth to be filled was a molar, with an exposed nerve. It had been giving him so much trouble that he had come to me to have me relieve the pain. This I had done, and had also relieved him of a severe neuralgia.

I had succeeded in exacting from Dr. Clark the promise that when he had drilled and prepared the tooth, he would destroy the live nerve by drilling it out with a small drill and not use any drug whatever. We did not mention to Mr. B. that we were going to do this.

As this was irregular in dental practice, I observed that Dr. Clark entertained some apprehensions. I was certain also that the experiment had never been performed before in the history of experimental psychology. For these reasons I was determined that I would make it a perfect success.

I need to explain here that Mr. B. was *not hypnotized.* He was as wide awake and as normal as either Dr. Clark or myself. To have performed the operation under hypnosis would have been merely dealing with the A, B, C's of modern psychology. My suggestions were purely mental.

It is not the success of the operation that I wish to call attention to — it is the perfect rapport of our two minds, and the peculiar incident which I believe has no parallel.

I had been engaged for a number of months upon a work that had almost used up my vitality. The very day of the experiment I had felt unusual sensations and had come to realize that I had overworked myself.

Dr. Clark placed Mr. B. in the position in the chair in which he wanted him. Before he began to drill on the tooth I gave it my attention for about four minutes. He then proceeded and drilled for about three-quarters of an hour. All this time I stood by the chair and controlled the sensations. Mr. B. did not so much as become impatient. The jarring and grating of the drill did not even annoy him. As he said afterwards, "I sat and marvelled at it all." He also said that he got into the chair expecting to suffer.

I had told Dr. Clark to give me the sign when he was about to destroy the nerve. This he did, as he produced a small drill. At that moment my entire mentality was focused, as it were, upon that nerve. It took but a moment. The work was done. Immediately Mr. B. showed signs of an approaching swoon. I centred my efforts to combat each approaching symptom; but here was a time and condition in which I was powerless. I was astonished that I should not be able to control him. It was the first time that I had not been able to do so. All this took but a few moments. Suddenly I was seized with the knowledge that I was fainting, and turning to a friend, I said to him, "Take care of me." He sat me down in a chair; I came out of it in a moment, yet having lost consciousness. Mr. B. fainted and gained consciousness at the very moment that I did.

The solution to this is that it was I that was primary in the fainting and not he. Our minds being in such perfect rapport, and my mind having control of his subjective mind, he took on every symptom that I was experiencing. As I was so intent upon meeting the symptoms in him (not realizing that I was the cause) I had not noticed any sensations myself until the climax was at hand.

Had I known that it was my primary condition, I should have exercised auto-suggestion upon myself, and saved the climax. This is why I could not control him. I was attacking the wrong source.

Mr. B. said after it was over that he was angry with himself when the symptoms came on, for he saw no reason for such a weakness. He said that he had not suffered in the least, and was surprised when told that the nerve had been drilled out and would need no other treatment.

This is valuable in that it shows that auto-suggestion was not the prime factor in producing the anæsthesia and general physical comfort. While Mr. B. said that he expected to suffer when the drill would get close to the live and exposed nerve, yet the argument that there was subjective faith in my ability to control the pain is correct. The fact that I had assisted him before with perfect success, and had cured his neuralgia, and that he had asked me to assist him again, proves that he had some faith in me. But when the time came he was objectively, at least, disbelieving. So that from his objective mind I had his temporary auto-suggestions against me.

In the first operation, the pulling of teeth, he was as surprised as was Dr. Clark when he had experienced no pain.

I was to return with Mr. B. to Dr. Clark for more work a week later. He called for me, but I could not very well leave my work. In fact, I wanted to perform another original experiment. I told him to go to Dr. Clark and get into his chair just at 3 P.M. and I would attend to his case from where I was. The distance was nine miles. He did as I directed. A few minutes before the time for Dr. Clark to begin, I began to telepath my suggestions and instructions to Mr. B.'s subjective mind. He remarked to Dr. Clark that he was sure that I was working upon him.

I did twenty minutes' work. He sat under various operations, filling of teeth, drilling, and cleaning for over three hours. The severest work was done at the last part of the period. He reported to me that he was perfectly comfortable until toward the end, when he experienced some pain. This point deserves a little discussion.

As suggestion or instruction was the prime factor in my efforts sent to his subjective mind telepathically, so suggestion also was the power that finally overcame my work, so that he experienced some pain at the last. As before stated, I used suggestion for twenty minutes only, and but fifteen of those were given to the dental work. Dr. Clark used suggestion against me for over three long hours. Every movement he made, every new instrument produced, was a suggestion of pain. Thus Mr. B.'s auto-suggestions were divided between his belief in my power and his entire former education — the dentist's instruments a synonym for pain. In spite of this, my suggestions covering but fifteen minutes held out against Dr. Clark's suggestions of two hours and a half.

The most valuable part of that day's experiment, from an evidential standpoint, is yet to follow.

Mr. B. was an inveterate smoker. He felt that his smoking was detrimental to him. He usually smoked a pipe. I do not think that I had ever seen him smoke a cigar. He asked me to cure him of smoking. He came to me on Friday and Saturday evening preceding the Monday on which the above dental operation took place. I gave him no verbal suggestions. I sat across the room from him and gave ten minutes' attention to his pipe. During my mental effort I did not once think of his smoking cigars. After the treatment he asked me what he should do if he felt like smoking the next day. I told him to smoke if he needed to. That is all I said to him objectively.

He had little use for his pipe after the first treatment and none at all after the second.

On Sunday a neighbor, Mr. G., called on Mr. B. After dinner Mr. G. gave him a cigar. He could not stand his pipe, but he succeeded in smoking the cigar, after a fashion. This was reported to me by Mr. G. himself, for I was called to his house that evening to assist his wife, who had been taken suddenly ill.

It occurred to me then that I had not thought of cigars, but only of his pipe while treating him.

It was the next day that Mr. B. went to Dr. Clark and was operated on as given above. I thought I would make a test, and see how active a part auto-suggestion played in these experiments. The last five of the twenty minutes was given to the cigar. I laid special stress on the fact that when he went on the street, on leaving the office, the cigar smoke would be extremely offensive to him. I knew there would be a large crowd in town that day.

When he reported that evening, he volunteered the statement that he was glad to get off the street, as the smell of cigar smoke was so offensive to him.

Auto-suggestion played no part in that matter, as he had no knowledge of my communications objectively.

Some time ago I treated a man for the liquor habit. He was a very heavy drinker and tobacco user, so that I did not want to turn him against both at once. I told him that I would not touch upon his tobacco for at least two weeks, but would confine my treatment to the liquor. I treated him by suggestion, all given telepathically. In three treatments I had him where he could not drink liquor. On the fourth day when he came for treatment I thought I would see how far auto-suggestion was acting in the treatment, and what part telepathy played in it. Without letting him or any one else know of my experiment, I gave ten minutes of telepathic suggestion upon his tobacco, with the result that he discovered a little later that he could not use his tobacco. He had gone to his work when he found that he could not bear his tobacco. He had not tasted whiskey in two days, and within an hour after leaving my office he began to feel the lack of stimulation. He tried several times to use his tobacco, but could not. He went to a saloon and drank a glass of whiskey which he immediately vomited. So dependent was he upon stimulants that he became as one drunken from lack of stimulation.

An individual here and there throughout time has discovered that in some way he could communicate with other minds independent of the objective senses. Ridicule and disbelief from those about has generally discouraged the continuance of the exercise, so that not until recent years was the phenomenon accepted as anything better than coincidence, delusion, or hoax.

Some of the individuals who have spontaneously produced the phenomenon, without any scientific knowledge of how they did it, have naturally evolved their speculative theories. Theories always follow production, and this we will notice throughout the evolution of civilization, that among the first theories evolved many are consistent with the primitive mind of the savage. Supernatural agencies are brought in to account for that which experience has not yet been able to explain.

As regards the phenomenon of telepathy, it has had its active part in bewildering the minds of many. "Spiritist mediums" have been active telepathists. Most of them have been sincere in their operations, believing that spirits came and ministered to them, bringing information from afar.

The subjective mind, however, telepaths without any exercise of direct and intentional will or effort on the part of the objective mind. It has often happened that the mere anticipation of reaching home has extended the subjective mind over the long distance and come in touch with the mind of the loved one, informing it of the absent one's coming. How often has the writing of a letter sent the telepathic forerunner far over the sea and informed the recipient as to which mail would bring the letter; or so called to mind the friend as to cause the one to immediately write also, sometimes upon the very same theme.

Usually telepathic communications with sufficient force — may I say — to cause the percipient to see and even talk to the agent, or sender, come from persons dying, in danger or some abnormal or unusual condition.

I have taken pains to record a number of cases where all participants were in their normal state. So true is it that death or calamity has generally been found in connection with apparitions or other telepathic communications that many have become alarmed regarding the person seen or heard from. This fact has given rise to belief in dreams. It is not strange but rather natural. As we have before stated, there is a basis of fact to be found in any system of belief.

More remarkable by far than sending a telepathic message of detailed information is that of mind reading, or of the mind travelling a long distance, and in some way bringing back, or causing to come back, information that lies in the other's mind.

I have no theory to advance as to *how* this is done, whether it is accomplished by the vibration of the ether, which permeates all substance, or as some believe the actual travelling of the soul to distant places and return.

On this point Flammarion says: "There can be no doubt that our psychical force creates a movement of the ether, which transmits itself afar like all movements of ether, and becomes perceptible to brains in harmony with our own. The transformation of a psychic action into an ethereal movement and the reverse may be analogous to what takes place on a telephone, where the receptive plate, which is identical with the plate at the other end, reconstructs the sonorous movement transmitted, not by means of sound, but by electricity. But these are only comparisons."

If it be according to Flammarion's illustration: What takes place when a mind travels, as it were, to a distance and brings back information from another mind? Does the vibratory movement set in motion the subjective mind which is being impressed and it in turn telepath the desired information back to the inquiring mind? The telepathic communication or message is an intelligent one, the same as a message sent by the telegraph or over the telephone. The information received by mind reading is the same. In mind reading the minutest details may be brought out of the store of subjective memory. Those things which have been long since forgotten by the objective mind, and many things which the person says he never knew, — but upon investigation it is found that he had at one time known, — may be brought out by the mind reader.

If the movement of ether, set in motion by the inquiring mind, in turn causes the other mind to do likewise and become the transmitter, how is it that the inquiring mind selects out information pertaining to its theme, even though it be detrimental to the person from whom it is being received?

One of the characteristics of the subjective mind is self-preservation. We have found by experimenting with persons under hypnosis that they will not reveal secrets that are detrimental to them. No experimenter has ever been able to induce his subject to reveal the inner work of Masonry; nor could he ever make, by any artifice, a Hibernian give up his secrets.

This being the character of the subjective mind when the objective mind is asleep, is it easy to believe that a telepathic impression can make of the recipient subjective mind a transmitter of self-incriminating information? This is hardly consistent with our knowledge of the character of the subjective mind.

The reader will naturally ask at this juncture: "Is it possible for an expert mind reader to take from the mind of a criminal information regarding his actions which would settle the guilt upon him?"

If it can be proved that this can be done, the theory of ethereal movement will be found insufficient. In fact, this theory would call for incongruities in the character of the subjective mind.

It will be readily seen that these are questions of the highest moment, and that the power of telepathy is destined to play an active part in human affairs. These questions will be discussed more at length later in this book.

Just how the subjective mind of one individual can traverse thousands of miles of space, and bring back information in detail from another subjective mind, is a question that man will never settle until he becomes like the great Metaphysician who comprehends all and makes no inquiries.

It is our prerogative to observe the effects of a law, a power, to systematize those observations so as to arrive at the general character of the power, and to know how it will act under certain conditions; and even to harness and utilize the power and make it to serve our needs; but to *know* the power seems to have been reserved for man in some other realm, if the knowledge is ever to be his.

I am acquainted with a man — he is now about seventy years of age — who has developed remarkable telepathic powers. I met him in '98, at which time he told me the following incidents. He was then confined to his bed because of paralysis of one side of his body, due to an injury received in the head from an exploding shell during the Civil War. He had been confined to his bed for seven years.

Before the Civil War he had been in the employ of the government as an astronomer. In some way he was side-tracked and became imbued with the doctrine of astrology. When I met him, I found his general scientific deductions quite in keeping with his astrological theories.

He and his wife lived quite alone. Owing to his eccentricities, they had but few callers. For a living he wrote an occasional horoscope for such persons about him who occasionally needed to give vent to their superstitious natures. This hermit life, coupled with the mental effect of astrology, naturally gave development to his subjective nature and mind.

He had discovered that he could communicate with other minds at a distance. His explanations and theories of the laws of the mind were faulty. His whole character would impress one as being honest in his convictions and statements. He had two dogs, a large and a small one. These were his almost constant companions. He could call either of them to him from an adjoining room or from the street by mere mental effort.

His practice of telepathy began upon his dogs — that is, his intentional and volitional communication. I found him, though, an active mind reader, and saw that he employed it in his astrology, though he was not aware of it, thinking that all his information came from the signs of the zodiac upon his scroll.

At the time of the Trans-Mississippi Exposition at Omaha he made an experiment. He had a friend, a drummer, whom we will designate as "Frank." This man was travelling in Iowa and Nebraska, but where he did not know. He determined to find out where Frank was on a certain day. He set his mind to the task and worked long and hard upon it. Finally he saw him, as it were, among the throng of people at the Exposition. He determined why Frank was there at the time, — which was not mere curiosity or pleasure-seeking, — he could name the hotel at which he was staying, when he was to leave Omaha, and the list of towns he would make next.

He related this to a friend who was also acquainted with Frank. This acquaintance met Frank a few days later, and said to him: "You were at Omaha on the 25th. You stopped at the —— hotel," etc.; giving him in detail all that had been told him. Frank was surprised that any one should have known his movements so minutely. He inquired how it happened. When told that K. had informed him, he was not surprised, for he then remembered that K. was in his mind more than usual that day.

These facts and incidents carry with them more weight than mere curiosity.

The presence of telepathy, or mental rapport, has often led experimenters to evolve extravagant theories to account for the phenomena produced during their tests. Such experiments usually have been carried on with subjects who are extremely sensitive and responsive to all impressions. After the operator has used a subject for a time, the subject becomes alert — though in a subjective or hypnotic state — to every desire on the part of the operator; and in perfect and constant rapport with his subjective mind.

It often happens that the operator has a new theory, and is making tests and experiments to determine its correctness. It is human nature that if he has made a certain induction from phenomena observed, he will at least entertain a great desire to prove his judgment to have been correct. He is too fair to intentionally bias his experiments, but his natural desire may in itself destroy all of the usefulness of the experiment and lead the operator astray.

Recently Colonel Olcott — after twenty years of theosophic study in India — delivered a lecture in this city. His method is to explain phenomena on natural grounds so long as he can do so; but when he gets into a tight place he conveniently relegates the difficulty to the power of the "elemental spirits."

In one of his lectures he told of an experiment that he saw performed a short time ago in Europe by a man whom he considered an eminent scientist. The operator placed a subject — who was a developed psychic — in the hypnotic condition. He gave her a glass of water which he had her hold in her hands for fully ten minutes, until she had, as he said, "thoroughly impregnated the water with her life principle." He then took the glass and set it on a table behind her several feet away. He took a needle and pricked her in various parts, and ran the needle deep into her flesh without an evidence of pain. The anæsthesia was perfect. He then went to the glass and stuck the pin into the water, upon which she flinched and complained that it hurt her. He thought thereby that she had transferred her sense of feeling to the water, leaving her anæsthetic, until the life principle had again returned to her.

In the next experiment he let her have her normal feeling. Measuring off a certain number of inches in any direction from her body, he struck the air at that radius with the needle and the subject complained and flinched. He tried the air between that radius and the body and found no sensation in that layer. The test was repeated at various distances and it was found, to their satisfaction, that around her were layers of atmosphere, alternating, one sensitive, the next not sensitive.

From these experiments this scientist deduced the theory that around a person were layers of an effluvia — a life principle — which were sensitive to touch or injury.

The reader that has followed closely this discussion of telepathy will readily understand the cause of the psychic's actions. She was in perfect rapport with her operator's mind, and obeyed his every wish. These experiments had no doubt been made for the edification of many. When he had measured off a certain distance, and pricked the air in that imaginary layer, his mind expected her to flinch. His expectation assumed the character and force of a suggestion.

Such experiments, without a knowledge of the character of the subjective mind, the law of suggestion, and telepathy, serve no useful end, but usually give rise to some illogical theory.

We are all seekers after truth. We desire to know all we can about the laws of nature under which we live, in order that we may not suffer by innocently and ignorantly violating those laws, and that our larger and better knowledge of the character of the laws may enable us to make them to serve us and contribute to our comfort and welfare.

This higher and truer knowledge of the laws about us is only gained by man by the "prayer and fasting" of scientific *labor*, investigation, comparative study of men's theories on every point, testing all in the crucible of experiment and logic.

It indeed takes but a small error to turn the logic of the keenest mind into positions that are impossible to maintain. One little plank in the premise may do much harm. Another, looking upon that platform from the standpoint of his peculiar combination of experiences and observations, may contribute to the common progress by giving his observations and criticisms. *Thus we learn.*

Any extended course of thought, of reasoning, of any mental process, is largely the result of suggestion. This being the case, it is not stagnation that we want; but as agitation and movement purify water, so do agitation and discussion purify beliefs and systems of belief, and leave the truth unalloyed.

One of the causes for the belief in mesmerism as a phenomena distinct from hypnotism, of magnetism as a great curative agency, some phenomena and cures in many systems of medicine or healing, is the fact that telepathy has played an active part, without the knowledge of the operator.

The theory that telepathy requires such abnormal conditions, that it requires hypnosis or partial hypnosis to either transmit or receive, has, to my satisfaction, been long since proved to be an error, and one that has done much to retard the progress of this great movement.

The *condition* requisite for transmitting or receiving telepathic communications or suggestions is a point of vital importance. For if, with some, we consider that the power to give telepathic suggestions or to receive them depends upon a total or partial sleep, and an experiment has been performed in which all are agreed that the element of sleep was excluded, and certain phenomena have been produced,— all verbal or physical suggestion being excluded,— other powers than that of suggestion, causing the mind activity on the part of the subject, must be called in to explain the phenomena.

It is my intention to show that Mr. Hudson in "The Law of Psychic Phenomena" has been governed by this error.

On page 171 of "The Law of Psychic Phenomena" will be found the following:

"In an account of some experiments in mesmerism, written by Mr. Edmund Gurney, and recorded in Vol. II., pages 201–205, of the proceedings of the society referred to, a very interesting experiment is mentioned, which demonstrates the fact that there is an effluence emanating from the mesmerizer, which is capable of producing very marked physical effects upon the subject. In this case the subject was blindfolded and allowed to remain in his normal condition during the whole of the experiment. His hands were then spread out upon a table before him, his fingers wide apart. The mesmerizer then made passes over one of the fingers, taking care not to move his hand near enough to the subject's finger to cause a perceptible movement of the atmosphere, or to give any indication in any way which finger was being mesmerized. The result was, in every instance, the production of local anæsthesia in the finger operated upon, and in no other.

"Oral suggestion, or any other form of physical suggestion, was here out of the question; and telepathic suggestion was extremely improbable, in view of the fact that the subject was in his normal condition, and consequently not in subjective rapport with the operator. A further experiment was then tried, with a view of ascertaining whether it was necessary for the mesmerist to know which finger he was operating upon. To that end, the operator's hand was guided by the hand of a third party, while the passes were being made; and it was found that the selected finger was unaffected when the operator did not know which one it was.

"The first of these experiments demonstrates the fact that there is an effluence emanating from the mesmerist; and the second demonstrates the fact that this effluence is directed by his will."

The reader will notice that in these experiments Mr. Hudson lays special stress on the fact that "the subject was allowed to remain in his normal condition during the whole of the experiment;" "and telepathic suggestion was extremely improbable, in view of the fact that the subject was in his normal condition, and consequently not in subjective rapport with the operator."

Mr. Hudson would never have brought forth these experiments and his argument, could he have found room for suggestion. He excludes the possibility of telepathic suggestion on the ground that the subject was in his normal condition. Having excluded suggestion, he drops back, to account for the phenomenon, upon the mesmeric theory that an effluence emanates from the fingers of the mesmerist.

This theory gets its rejuvenation from the above mistaken premise, that either operator, or subject, or both need be in at least a partial hypnotic or subjective state. Hypnotism, with oral suggestion, or even telepathic suggestion, would have been sufficient in Mr. Hudson's mind to account for the phenomena; and he no doubt would have accepted the *known* as a more rational explanation than an unknown and mysterious one.

In '93, soon after "The Law of Psychic Phenomena" came out, I gave much attention to the article quoted, and proved to a number of witnesses that the position was incorrect.

I took a subject, had him carry on a conversation with the persons in the room, while I sat behind him so that he could not see me. They made all manner of tests to see that he was awake. They found him as normal as any one among them. Different ones wrote on slips of paper the phenomena they wanted to see, handed them to me one at a time, and I produced them in order. I had no physical contact with him, and no means, save telepathy, of giving him a suggestion.

I could be walking along the street with him and make him suffer in any part of the body and bring out the corresponding complaints by giving mental suggestions only.

You will notice in the experiment that Mr. Hudson relates that it was necessary for the operator to know the course of the experiment, and to intelligently give out his effluence. You will find all the marks of an intelligent suggestion having been given to the subject. Had that subject been hypnotized he would have revealed the fact that suggestion had governed him.

Do the hundreds of cases of telepathic communication from the dying, coming to their friends during the day, while in conversation, at table, or actively engaged in every occupation, show that these are semi-somnambulistic at the time?

Was Mr. B. half asleep in the dentist's chair when I instructed his mind at a distance of nine miles, or when standing by his chair in operation, he conversing between the doctor's operations?

Mr. Hudson says: "The Christian scientists are constantly demonstrating the potency of purely telepathic suggestion by what they denominate 'absent treatment;' *i.e.*, treatment of the sick without the knowledge of the patient."

Is this all done in the night while all are asleep? Thousands of Christian Science healers will say no. One comes to a healer and says that his friend is sick. The healer dismisses him by saying that it is not so, and sends him back. At that very time the patient begins to improve. The patient was conversing at the time with a caller and remarked upon her changed feelings.

Mr. Hudson further says: "From what has been said it seems evident that the force developd by mesmeric manipulation has its origin in mental action. That this is the motor power is certain.

"On the other hand, such animals as horses, wild beasts, etc., may be mesmerized, but not hypnotized. The processes are purely mesmeric, and generally consist in gazing into the animal's eyes. The effect is simply to render the animal docile and obedient to the will of the operator.

"The difference between the effects of mesmerism on man and animals is one of degree only; and the difference of degree is determined only by their difference in intelligence."

In other words, they differ only in their ability to understand suggestions made to their minds.

Dr. Mason in his book "Telepathy and the Subliminal Self," 1897, finds reasons to believe in the emanation of a magnetic force from the operator which will leave its identity upon objects and in a glass of water. Let us look at his experiments and see if telepathy or mind rapport will not supply and account for the phenomenon.

He writes:

"That some quality is imparted even to inanimate objects by some mesmerizers, by passes or handling, through which a sensitive or subject is able to recognize and select that object from among many others, seems to be a well-established fact. The following experiments are in point:

"A gentleman well known to the committee of investigation, and who was equally interested with it in securing reliable results, was selected as a subject. He was accustomed to be hypnotized by the operator, but in the present case he remained perfectly in his normal condition.

"One member of the committee took the subject into a separate room on another floor and engaged him closely in conversation. The operator remained with other members of the committee. Ten small, miscellaneous articles, such as a piece of sealing wax, a pen-knife, paper-weight, card-case, pocketbook, and similar articles were scattered upon a table. One was designated by the committee, over which the mesmerist made passes, sometimes with light contact.

"This was continued for one or two minutes, and when the process was completed the mesmerist was conducted out and to a third room. The articles were then arranged in a manner quite different from that in which they had been left by the operator, and the subject from the floor above was brought into the room. The several articles were then examined by the sensitive, who upon taking the mesmerized object in his hand, immediately recognized it as the one treated by his mesmerizer.

"The experiment was then varied by using ten small volumes exactly alike. One volume was selected by the committee, over which the operator simply made passes without any contact whatsoever. Three or four other volumes of the set were also handled and passes made over them by a member of the committee.

"The operator then being excluded, the sensitive was brought in and immediately selected the magnetized volume. This he did four times in succession. In reply to the question as to how he was able to distinguish the magnetized object from others, he said that when he took the right object in his hand he experienced a mild, tingling sensation.

"My own experiments with magnetized water have presented similar results. The water was treated by simply holding the fingers of both hands brought together in a clump for about a minute just over the cup of water, but without any contact whatsoever. This water was then given to the subject without her knowing that she was taking part in an experiment; but alternating it or giving it irregularly with water which had not been so treated, and given by a third person. In every case the magnetized water was at once detected with great certainty. In describing the sensation produced by the magnetized water one patient said the sensation was an agreeable warmth and stimulation upon the tongue, another that it was a 'sparkle like aerated water;' it sparkled in her mouth and all the way down into her stomach."

Dr. Mason seems to think that all necessary precautions were taken to exclude any means of communication between the "sensitive" and operator. He is correct so far as objective communications go. Conditions, however, were *favorable* for telepathic impressions. The reader will notice that the subject used "was accustomed to be hypnotized by the operator," which indicates that he was a trained subject. Such a subject is generally in such perfect rapport with his operator's mind as to follow its every process, or read from it any information it may hold. In this case, if the operator could identify the article over which he had made passes, it thereby became an easy matter for the subject to identify it also.

Suppose the operator could not identify the article, but that was left to one or more of the committee, it then required but to look into that one's mind to know which was the proper object.

The acumen and caprice of the subjective mind makes such a role consistent with its character. As to the ability of a trained subject to know what is passing in the operator's mind, we will give a paragraph from Dr. Mason's own work. *He is here giving evidence of telepathy.*

"Another experiment is reported by Dr. William A. Hammond, of Washington. The doctor said:

"'A most remarkable fact is, that some few subjects of hypnotism experience sensations from impressions made upon the hypnotizer. Thus, there is a subject upon whom I sometimes operate whom I can shut up in a room with an observer, while I go into another closed room with another observer. This one, for instance, scratches my hand with a pin, and instantly the hypnotized subject rubs his corresponding hand, and says, "Don't scratch my hand so!" or my hair is pulled, and immediately he puts his hand to his head and says, "Don't pull my hair!" and so on, feeling every sensation that I experience.'"

Regarding the taste of the "magnetized" water, I will give this as an illustration:

I had a patient to treat for hallucinations. During the first treatment, as she reclined upon a lounge, I placed my hand over her eyes and forehead. She almost immediately cried out that she could not stand that, and said that thousands of electric sparks were flying from her eyes. She thought that I was a magnetic healer. She experienced what she thought she should experience. I took the hand of a lady between my two hands, to relieve her arm of pain, and she insisted that she could feel the magnetism pour from my hands throughout her entire arm. She also experienced what she thought she should.

I have found that telepathic rapport is a thing much more common in occurrence than is usually supposed. I have never been able to find the necessity for the fluidic theory to meet phenomena produced. The "magnetic" healer becomes an active telepathist, though he often does not know it, — the Christian Science healer a powerful one. It is a more active principle in osteopathic treatment than is dreamed of in their philosophy. Any manipulation, with the view to healing, gradually develops the mental rapport between operator and patient. *Desire* to bring about certain changes — desire to heal — is the stimulus back of the subjective mind.

I think our study of the characteristics of the subjective mind has shown us that the operator is not necessarily a valid witness in regard to all that he does or does not do.

The difference between hypnotism and mesmerism will be found to consist only in the different ways of giving suggestions. Oral suggestion is usually employed by hypnotists. Telepathy is actively employed by the "mesmerist." Some operators think they employ no mental rapport. They are much mistaken. I agree with Mr. Hudson when he says that the highest phenomenon is produced by mesmerism. This is because the operator exercises the most powerful control over his subject, by being in mental rapport with him.

Think of the powerful suggestion required to make a person in the company of friends cry out that he sees his mother before him, when he knows that she is thousands of miles away! A telepathic message of such force has reached his subjective mind, while his objective faculties are in full exercise, and yet he is made to see that which exists in mind only.

The highest phenomena can be produced by telepathic rapport and suggestion, and likewise the best therapeutic results.

It is true that abnormal conditions, such as sleep, receive and transmit most telepathic messages. As we have stated before, telepathy is the normal communication between subjective minds. Entire passivity on the part of the objective mind of both operator and recipient is the most favorable condition, but far from being absolutely necessary.

If it be the firm objective belief, and thereby the subjective education, that objective passivity is essential, telepathy will be a phenomenon of less frequent occurrence, without those conditions, than if the education is correct upon that point.

Automatic writing was first produced by persons in trances, and continued to be a product of spiritistic *seances;* the premise being that a spirit had control of the medium, and used her hand in writing. We are not without sufficient evidence to show that automatic writing can be produced while the subject is in his normal state of mind, and indeed while his objective mind is actively employed with some other line of thought.

Should the magnetic or mesmeric operator with his "effluvia" attempt to perform a difficult experiment upon a subject that had been used as a subject also by a good telepathist, and the telepathist be present, with his adverse silent suggestions, it is quite probable that the "magnetic" operator would feel the need of another "electric bath." The subject would not need to be even partly asleep for the telepathist to frustrate the "magnetic" experiment.

Do we need to call in more than *mere suggestion* to account for the phenomenon that any magnetic or mesmeric operator produces? I am convinced that we do not.

This question that we have been discussing is a very important one. If we want the best results from the subjective mind, we must be careful about our principles and premises. If it is educated to believe that certain conditions are requisite for it to produce certain results, it will require those conditions. If it be taught that objective abeyance is a necessary condition to produce telepathy, then it becomes so. Each premise, each principle, is to it a suggestion. Then remembering that it is always governed by suggestion, we see how essential are these premises. It is almost needless to conclude that the subjective mind is always a ready receiver and transmitter as well. Objective abeyance is not a necessary condition, though a favorable one. The subjective mind, we have seen, may receive a message and not be able to raise it to the objective consciousness until the person gets into a semi-subjective state. It is a better receiver when the objective mind has ceased its activities; for then it is unemployed, and can give the better attention. If you are listening to an address, you will find that its after value and impression will depend much upon the degree of attention you gave. If you wish to give important directions to a messenger boy you will not do it while some one else is also giving him different instructions. You will give them to him when you can have him all to yourself, and you will see that he is paying the strictest attention to what you are saying.

I am not able to find the necessity for adding a new power or a new force such as "vital magnetism." These delicate sensations have been experienced by those whom we call "good subjects." The telepathic powers of such a subject are remarkable indeed. Not alone that, but the intuitions of the subjective mind are beyond our conception.

Some writers have said that the magnetic healer could exercise his art upon infants a few months old. I will not dispute this. Suppose we grant that they can — it does not prove the magnetic hypothesis. We do not yet know what the instructibility of the subjective mind of the infant is when telepathically reached. For instance, should the magnetic healer be able to relieve an organ or influence its functions without any physical contact, it yet does not exclude the possibility of the intelligent action of the mind telepathically. The deeper our research into the character and powers of the subjective mind the more are we brought to marvel at it. Telepathic impressions may be able to instruct and impart information to those too young for objective instruction. Here is an open field for investigation.

Again, if telekenesis be a power of the subjective mind, it must be taken into consideration before any phenomenon is attributed to magnetism.

A few weeks ago a university instructor in an address before a gathering of teachers recounted some experiments with ants, in which he met with phenomena to him difficult to explain; yet he had an explanation, though speculative as it was. He had built a stone house with walls sixteen inches thick. It had no windows and with but one door, which was ant-tight. He had put a breeding cage of ants inside the house. He would go inside and study their habits. He noticed that other ants would collect on the outside of the wall and try to find a way to get in. He found that the ants were always as near as they could get. He placed the cage of ants close to one wall of the house. After a time he went outside and found that the ants had collected on the wall nearest the cage on the inside. He changed the cage from side to side, and found that the outside ants would follow the cage and collect on the wall just opposite, thus getting within sixteen inches of the cage. He repeated this experiment so often as to eliminate the possibility of coincidence.

This made it necessary for him to account for the phenomena. He was apparently unacquainted with the telepathic hypothesis, for he came to the conclusion that the ants could see through the sixteen inches of stone wall. He ascribed to the ants a sort of X-ray faculty. We find that man can communicate with man independent of any of the objective senses; also that he can, in the same way, influence animals. Is there any necessity for a special faculty of sight to account for the fact that the ants on the outside of the house knew of the inside ants and had communication with them? The telepathic hypothesis will explain many things in recognized science, as well as in the varied field of occultism, thereby removing the necessity for a multiplicity of hypotheses.

It may appear to some of my readers that I give more space to evidence bearing on telepathy than is necessary at this time. It is because of the value and importance of this law that I discuss this point at length. Again, it is because the theory has many opponents among teachers of psychology and physicians in practice.

We have practical uses for telepathy to suggest to the public. It is a law and a power that can be made to serve mankind on the one hand and injure it on the other. Therapeutically we are only just beginning to realize something of its value. In the molding and forming of character it will yet serve a useful place. It is destined to show its activity in the detection of criminals and establishing their guilt or innocence. The lawyer will need to be intelligent regarding this power as well as the physician.

Telepathy explains so many speculative theories that did it serve no other purpose than to clear up these ideas it would well be worth our effort. The knowledge of this power shows us a silent force for good or evil, bearing upon the mind of every person in his peculiar environment.

The mob mind may well be studied from this standpoint, along with the matter of objective suggestion.

It is because of the importance to man of telepathy that I desire to contribute towards its universal acceptance. It deserves scientific recognition to-day as much as does gravitation, electricity, phonography, photography, or chemical affinity. It is as much a fact as any of these.

CHAPTER VI.

SUGGESTION.

Suggestion has become, in the past half decade, a term of very frequent usage. While it has come to be used so frequently, it, at the same time, is a term that deserves much explanation. To the general public it has a narrow and limited significance. To the student of modern psychology it represents a great law of mind which plays a most active part in man's life.

The psychologist looks about him and sees that man is, to a great extent, made and molded by this great prevailing influence. He realizes that wherever man goes, that whatever may be his surroundings, he cannot escape the influence of suggestion. Environment of whatever kind is impregnated with suggestions to man's mind.

No man knows what hour will bring to him a suggestion that may change the whole course of his life. How comes it that one of you is a merchant, another a doctor, and the third a lawyer? As you look back over the years of youth and young manhood, can you eliminate *suggestion* from among the great influences which determined or brought about your choice of occupation?

Can you boast of being a self-made man; or are you but in part a self-made man, and the greater part the creature of your environment. How has your environment influenced you? Has it not been by suggestion largely?

How have our men of genius and talent come to discover the great laws of nature? Without any external suggestion, has man simply reasoned them out? Or have they all had their beginning, like the steam-engine from the boiling tea-kettle, the systems of Galileo and Newton from the movement of the hanging lamp and the fall of an apple?

Here is a merchant prosperous, diligent, honest, and honored. He has never thought of entering politics. He has never so much as dreamed of holding office of public trust. At the convention his name is suggested by some of his friends for the Legislature. He is found in his place of business by a committee of friends, and it is urged upon him to allow his name to appear before the convention. His friends show from the combination of circumstances that he is certain of success. He is thus prevailed upon to accept. He is elected to the Legislature; from there to the Senate. His superior qualifications are brought to the notice of the cabinet. A vacancy suddenly occurs, and he is appointed minister to a foreign land. While in the discharge of duties in the foreign country, opportunities for investment present themselves. He informs his agent at home to sell all of his effects, and he invests the proceeds. In the meantime his only child, his daughter, marries a native of this foreign land. A strong inducement to remain there has developed. He never returns home for permanent residence.

How large a part did he play in this course of action which has changed everything, or how much has suggestion and force of circumstances had to do with his whole course?

All nature about one, all life and activity press suggestions upon the mind, and start the many and varied mental processes. The poet sees the tender affection of the dove, and his mind is turned into a chain of reverie about home and love, which ultimately takes form in written verse, which in turn calls up sweet memories of the past, as it is being read or rendered in song.

Were it not for reason or will, suggestion would be absolute in its power and control.

We learned from our study of the subjective mind that it is always amenable to control by suggestion. Its character shows that it is not a complete mind for this environment. Because of this susceptibility to suggestion, the reasoning power of the objective mind is needed to direct the individual's course.

The subjective mind receives its instruction or suggestion from the objective mind. The five special senses take cognizance of things and actions about the person. These are registered upon the brain, and in turn are sent to the subjective mind. We showed in previous chapters that the subjective mind has a memory distinctly its own.

The transmission of information by the objective mind to its subjective mind is what we call auto-suggestion. It is not alone by auto-suggestion that the subjective mind receives information or suggestions. In the chapter on telepathy it was shown that the subjective mind had one means, independent of the objective senses, of both receiving and sending information. However, the subjective mind gets the greater part of its education and information by auto-suggestion.

The relative force of telepathic suggestions and auto-suggestions was touched upon in the chapter on the subjective mind. In the chapter on telepathy many cases are given where telepathic communications caused the percipient to see and hear, momentarily, that which the objective mind discountenanced as being real. The force was great enough to make use of the objective senses, to the cognizance of the objective mind.

The education and character of the person will have an influence upon the result of a telepathic message from whatever source it may come or whatever the tidings may be.

The Indian finds it easy to distinguish the Great Spirit in the clouds and hear his voice in the wind. Whence comes this but from his education? How little need the stimulus be to cause a spiritist to see and hear the impressions upon his subjective mind. His premise makes it natural that the subjective should become objectified.

I once knew an elderly lady who was a believer in theosophy. She lived mostly alone from preference, and was developing herself, as she called it. It was her custom to sit alone in the growing darkness or with her light turned very low, and becoming quiet and passive, to look into a dark corner with the great desire in her mind to see there a burning bush. To her there was a great significance in the consummation of this "development." After long and persistent effort she had succeeded in seeing the burning bush, and, when conditions were favorable, she could call it up at will.

Other theosophists were able to do so, owing to their "higher development," and upon the premise that it was her prerogative after "development," she succeeded in the illusion. Her education was at the bottom of her success. It would have been natural for a telepathic communication from a dying friend to have externalized itself owing to her education about the "astral body."

Character, then, will determine in a great measure the influence of a telepathic suggestion.

Education concerning suggestion as a whole will always be the safeguard against the encroachments of malicious suggestions telepathed by another.

Auto-suggestion is the most potent suggestion, thus leaving man the arbiter of his own course.

Telepathic suggestions, sent without the objective knowledge, are potent always, if they militate for the good and welfare of the percipient. If for harm, they meet with opposition, self-preservation being an instinct.

For therapeutic purposes, the telepathic suggestion is the most potent in cases where there is not a strong objective belief and faith in the efficacy of suggestion. This is because the telepathic suggestion is given to a believing mind, without arousing the adverse auto-suggestion of the skeptical objective mind.

For instance, a person is suffering intensely from neuralgia and has been suffering for many hours. If you begin verbal suggestion by saying to him: "The pain is leaving you, is going away, and soon will be gone," you naturally antagonize him, for when he comes to test the truth of the suggestion, his reason may justly say that it is not so. On the other hand, the efficient mental operator can give such suggestions without either objective or subjective antagonism. It is of course true that the character of the subjective mind and its previous education will either assist or retard the first suggestions given. Persistence, however, will prevail, and it will at last accept the premise and act upon it.

Many get the best results by gradually approaching the positive suggestion, and not beginning with the positive statement, which is usually false to begin with, and is therefore prone to antagonize.

Should the suggestion be given for the relief of pain, it is usually best to begin with a suggestion, as: "The pain is growing less severe, becoming lighter and easier;" and by degrees the positive can be approached, until the full denial of pain is reached.

The Christian Science healer who is consistent with his premise that there is no pain or disease is positive in his suggestions. He tells the patient to begin with that there is no pain, no disease in his parts. He holds himself in a mental attitude of denial of disease or pain; and when he comes into mental rapport with his patient in such a frame of mind, both objectively and subjectively impressing the thought, he becomes a powerful healer.

Such positive suggestions are effective in Christian Science healing, owing to their fundamental attitude towards disease; while from the standpoint of the materialist the same suggestion would, in most cases, be unwise. A little circumlocution will usually answer better as introductory suggestions, ending in the positive with stress and emphasis.

If therapeutic suggestions are given verbally, when the patient is in his normal mind, the operator must govern his suggestions so as not to let the results or after experience of the patient cause him to question the efficacy. Verbal suggestion given to a patient in his normal frame of mind becomes a mere matter of persuasion. Thus the operator must recognize that the patient is prone to reason, and govern his suggestions accordingly.

Telepathic suggestion for therapeutic purposes has therefore less opposition and fewer obstacles as it reaches the subjective mind without the objective knowledge. That it is a more powerful suggestion than any other is apparent from our observation of telepathic messages from the dying, or one that has received an injury.

A woman suddenly starts up in bed, believing that some one has struck her on the mouth. Feeling certain that a gash is cut and the blood streaming from the wound, she hastens to stop the flow and relieve her suffering. On looking in her glass, no trace of blood or wound is to be seen. With the visible evidence of her mistake, the pain leaves her. An adverse, an auto-suggestion has been brought about by the knowledge of her mistake. She at once calls it a dream.

Her husband comes in an hour later from his early morning fishing. Upon his lip is a deep gash made by the boom of his yacht during a squall.

Some think that the patient must be hypnotized in order to get results from suggestion. Other schools are teaching verbal suggestion without hypnosis. The former, believing hypnosis necessary, will sometimes labor long to put the patient asleep. The latter will give their suggestions immediately. Both succeed.

From our knowledge of the characteristics of the subjective mind it is apparent that the state of sleep is the most favorable condition for verbal suggestion. It often happens that a prejudice exists in the patient's mind against hypnotism, in which case it is better to proceed without the state of sleep. The patient here is told to remain quiet and may be given a helpful auto-suggestion on which to occupy his objective mind. Some prefer, in giving verbal suggestions to one in his normal state, that he give the closest attention to the suggestions of the operator.

It is a fact that all operators of long experience who use manipulations or verbal suggestions — whether he be a physician of the old school, a divine healer, Christian Scientist, spiritist healer, magnetic healer, or osteopath — use more mental suggestion and come into closer mental rapport with their patients than they realize.

The more perfect the mental rapport, and the more faith on the healer's part, the more efficacious will be his efforts. The intensity of a mental suggestion from an operator who has implicit confidence in the power of the subjective mind over disease cannot be fully realized. We are only beginning to fathom its depths. We are laboring under disadvantages in our present education on disease and cures of disease. As the public becomes better educated in regard to the character of the subjective mind and comes to realize its great powers over the body, and a faith and belief in it, as the greatest curative power given to man, becomes the common belief, — then will auto-suggestion assist in a great measure the mind rapport of the healer. In fact, as we shall show later on, it is the privilege of the patient to heal himself and to keep himself in a better state of health and less susceptible to disease.

This does not mean that the healer will be dispensed with, but it does mean that the healer will be called into requisition less often.

The intensity of telepathic suggestion, emanating from a subjective mind of implicit faith, was demonstrated by Schlater at Denver, Col., but a few years ago.

There is no doubt but that Schlater was a religious fanatic. He believed himself to have been inspired of God to heal the sick. It is well known that he was a man of very limited education. One thing is certain, he was sincere in his claims. Had he not been he could not have performed the many cures that he is well known to have done.

He emulated Christ in many things. He despised the proffered money and material inducements. He was content to do good and to receive of the world nothing but his barest necessaries. His entire character shows his sincere belief in his premise of Divine guidance and inspiration.

The fact that he bears all the marks of honesty and sincerity makes him the more valuable as a psychological study. He believed that when he grasped the hand of a sick person, he made a link uniting the patient with God, and that it was God who healed. The sincerity of this belief is evidenced by his surrender of all personal worldly gain and honor.

Here, then, was a strong and simple faith. Acting upon his premise, he was able to give most powerful telepathic suggestions.

A careful research has revealed the fact that Schlater came into immediate rapport with the patient's mind, and subjectively diagnosed his case, with an acumen characteristic of the subjective mind. He then instinctively telepathed his suggestions to the patient's mind. His mental suggestion may have been something like this: "In Christ's name you are healed."

He only had a moment to spare for each person, the throng was so great. Some may argue that it was auto-suggestion which cured; in other words, the patient's belief. Auto-suggestion with many no doubt played an active part in their cure.

Some fell into line through mere curiosity and were healed of long-standing ills. He seemed to feel the mental antagonism of others and gave them no encouragement.

I know a man and his wife who among the thousands one day received his hand-shake and benediction. They both wore glasses at the time. Neither seemed to have any definite reason for going into the line with the others. The next day, while on the train leaving Denver, the wife said to her husband that her glasses seemed so strange to her. She took them off to see what might be wrong, when she discovered that she could see perfectly without them. She has never used or needed glasses since. She had not thought of him doing anything for her eyes. Her husband, acting upon the suggestion, discarded his glasses also, and has never felt the need of them since.

The above will, no doubt, make the optician smile in his wisdom. Facts must be accepted as such.

Christian Scientists have made many such cures.

Schlater cured many and failed upon many more. No doubt with some his mental suggestions were so impressive and stimulating to the subjective mind of the patient that had he remained in at least a neutral frame of mind the cure would have been performed. He came into mental rapport with the patient for but a few moments. Following that, the patient's subjective mind was linked to its own objective mind with its beliefs either assisting or injuring the good work done. Friends unwittingly increased adverse suggestions by their levity, irony, and open ridicule.

Some were fortunate enough to be immediately thrown into company with those that had been helped, and among those who would encourage, and thereby stimulate, an auto-suggestion that would assist the subjective mind in its effort to heal the part.

Permit me to say again that a telepathic suggestion, impressed with force upon the subjective mind of the percipient, is a powerful stimulus to its activities, especially when in harmony with his welfare and interests.

The doctor who would become a successful healer should give ardent labor to the development of the telepathic faculty. No other suggestion coming from another has so much value as a therapeutic agency. He may so develop it as to be able to give verbal suggestions to the patient's objective mind, while at the same time he is telepathing the same suggestions to his subjective mind. By this means the doctor does not need to depend upon the patient's objective attitude toward his verbal suggestions. He doubles his suggestions in this way, and the patient's objective belief will be stimulated from his subjective mind.

CHAPTER VII.

AUTO-SUGGESTION.

In the previous chapter the various methods of giving suggestions by the healer were discussed. In this chapter we shall give more attention to auto-suggestion, which, as has before been defined, is the objective mind's thoughts on anything which are impressed upon the subjective mind.

These mental processes on a diseased part or sickness are so much more frequent than the suggestions of the doctor that auto-suggestion becomes a question of paramount importance. The ailing part is always in close company with the mind. If it be a condition which causes one to suffer, that suffering becomes the stimulus and suggestion to the mind, which in turn becomes active in thinking of the trouble. All these thoughts become auto-suggestions to the subconscious mind.

In the chapter following I shall discuss the proposition given by Mr. Hudson, that the subjective mind has control of all functions and conditions of the body.

If this proposition can be shown to be true, the reader will grasp the importance of a better knowledge of auto-suggestion. To his mind at once will come the thought that this proposition being true, and the subjective mind being always amenable to control by suggestion, the sick person can either be of great help or detriment to any doctor's treatment, whether it be medicine or any other system of treatment.

The regular physician with his case of drugs enters the sick room. From the moment he enters until he leaves, every movement, word, and action is intended to inspire the patient with confidence. If his demeanor has succeeded in cheering the patient and making him hopeful of his own recovery, the whole has resolved itself into the auto-suggestion: "I am getting well rapidly."

The physician has always known something of the value of the patient's confidence; and yet not until the past decade has his knowledge been very clear upon the reason why. If to-day he is enlightened upon this all-important point, the reader will find that he has mended many of his ways.

A short time ago a young man was relating to me his experience in a hospital in Florida as a volunteer during the Spanish-American war. He was very sick with typhoid fever. One morning the doctor in charge of his ward was passing through on his tour of inspection. A nurse attended him, and as they came near this young man's bed the doctor only took one glance at him, and in a voice that indicated his confidence in his judgment he said aloud to the nurse: "*That man can't live,*" and passed on. The young man, in whom life was yet sweet, felt the injustice of such a remark, and with all his remaining strength he cried out after the physician: "*I* will *live.*"

This physician no doubt thought himself wise in his learning and judgment. To the student of advanced psychology the denseness of this physician's ignorance regarding curative laws is evident. His positive suggestion was out of place. He could have informed the nurse of his opinion in the absence of the patient, without dealing a blow so powerful in its destruction as the positive suggestion of death.

In this young man's case a thing happened which does not happen often. Around him had been many deaths. When he heard the doctor's positive remark it aroused in him an antagonism and an auto-suggestion adverse to that of his physician. It stimulated his determination to live, and his mind became active in the auto-suggestion, "I will live." He did live.

How many, though, would have relaxed their hold upon life, and drifted in the direction of the suggestion's influence! At no time is suggestion so powerful for life or death as when the patient is in that border-land.

The doctor who is not conversant with the character of the subjective mind will often think that he does not need to guard his statements because he finds his patient unconscious or delirious. This is a great mistake. The discussions in previous chapters on the states of consciousness will remind the reader of these facts. He will remember the case where a physician gave suggestions to a woman who had fainted. She heard and obeyed, though without any objective after knowledge. Under hypnosis she could have told all that the physician had said to her.

No matter how delirious or how profound the coma, the subjective mind can receive suggestions. The complete abeyance of the objective mind may only increase the acumen of the subjective mind. In support of this idea I will call to the reader's mind the fact that the profound objective sleep of hypnotism increases the attention and activities of the subjective mind.

Why not, if the coma is brought on from pathological causes?

As it is the hope and faith of the subjective mind that is required for therapeutic purposes, owing to the fact that it is that mind which controls the functions and conditions of the body, then recalling the fact of its amenability to control by suggestion, the reader will grasp the importance of proper adjustment on the part of doctor, nurse, and others about a patient, even in the struggle between life and death.

It is not alone the words that are spoken by those about the sick one that need to be guarded and to be helpful. Every mind in the room should be governed by these great facts about the power of suggestion.

It must be remembered that there is more mental rapport between patient and doctor, nurse, and friends than is usually supposed. A person who is very sick is more subjective than in his normal state of health. Now, then, if you want to give a person the ability to read another's mind, you will hypnotize him. He is then in a subjective state, where mind reading or telepathy becomes the normal means of communication. If this is true as regards hypnotism, it must likewise be true of the subjective condition of the patient.

False.

One who is very sick becomes susceptible to telepathic impressions.

How important, then, is this question of the frame of mind of all those in attendance and the friendly caller.

The Christian Scientists are more sensible in this matter than are the doctors of any school of medicine. They gather around the patient with hope beaming from their countenances, their minds in a state of activity, *denying* all disease or sickness.

These active telepathists all give the same suggestion: "You are not sick, this is but your mortal belief. There is no sin, sickness, and death."

Any one who has learned the value of such suggestions and the power of the mind over the body can well understand the value to the sick one of *such callers.*

Contrast this with the general public outside of Christian Science.

Some one is sick. Friends call to show their sympathy. The burden of conversation is the sick one's malady. One after another is reminded of similar cases. They are talked about freely. One morbid subject after another is reviewed. After they have innocently done much mischief they take their leave, expressing their hope (a morbid one) that he will get well.

The following, which actually took place, is a good illustration:

A man was very sick. A small boy from across the street came into his room without permission. He also wished to show his sympathy. He walked up to the bedside, looked at him a moment, and said: "You look very bad. My grandma looked like that and she died. Well, good-by, I mustn't stay any longer. Aren't you glad I called?"

No one can measure the value to the general health of a better knowledge of the power of suggestion and auto-suggestion. It is not sufficient that the physician alone should understand this. This needs to be a common knowledge, fixed and operating in the minds of young and old.

It in time will be the high privilege of friends to rally about the sick one, and, with their fresh minds and strength, be the good Samaritan indeed.

To-day, in their innocence, they often play havoc, when it is their desire to do good.

To show the power of auto-suggestion, a few cases will be of service:

A friend, by name Max McCann, told me a case related to him by his mother. She was living at the time in Ohio. In her garden she had a few tomato vines growing. She had them as a curiosity and for show. They were thought to be deadly poison. At the time the tomatoes were ripe.

Her sister, a young lady of twenty, was there from the East visiting. One afternoon she went alone into the garden. She had never seen tomatoes before, and did not know what they were. She picked one and was eating it when her sister saw her. She screamed to her that those were poison. The young lady had eaten half of a large one. The sister's cry brought the neighbors. A doctor was sent for. The idea of poison was fixed in the minds of all present. They used all the means at hand, but without avail. She died in agony in a short time.

I have known physicians, on taking a case, to say to the patient that it would be a long hard pull, but that he thought he would finally succeed. The purpose of the remark was to prepare the way for a long hard bill.

His speech took the form of a constant auto-suggestion that progress would be slow. It had the effect of making the progress slow.

On the other hand, if the physician sees that it will take a long time to effect the cure, he should not make rash promises of speedy cure for fear that the failure cause the patient's loss of confidence.

If the physician understands the broad theme of suggestion, he will be able to govern himself in his statements, so as neither to injure his patient nor himself.

The pioneers in the school of suggestive therapeutics do not have the assistance of the patient's auto-suggestion in the degree that they will have when suggestion has become more universally acknowledged as a remedial agency.

Confidence in the objective mind becomes auto-suggestion to the subjective mind. When suggestive therapeutics has reached the high plane of proficiency which it is destined to, the public will then assist its work by the individual confidence and faith. If the mental healer goes to a patient who believes in the efficacy of suggestion, he will find it easy to get the patient's subjective mind to act upon his suggestions and instructions. If there is a strong faith and obedience, little more than verbal suggestions will be necessary.

I had a case in which the mind of the patient was made up that it would take more than suggestion to reach his trouble. He also disbelieved the fact of telepathy, and during treatment his ideas took the form of adverse suggestions. The result was that he would destroy my labor to the extent of great hindrance to the treatment.

Could I have even made him neutral, and stopped his adverse suggestions, I should have succeeded in a greater measure than I did. His mental character was such that having once formed an opinion he would sooner suffer than acknowledge to himself that he had erred in judgment.

A sick person should be led into a strong desire to get well. One may suppose that this would be unnecessary. Not so. Many persons who have suffered long from a chronic trouble have lost all of their keenest desire to get well. It is difficult to arouse in them an all-absorbing desire to regain their perfect health. The morbid influence of the disease, in some, makes them "to endure, then pity, and then embrace." This sluggish attitude of the mind makes it difficult to put in operation a helpful autosuggestion.

I have known persons suffering from chronic troubles who, it seems, would feel lonesome without the well-worn theme about their suffering. They have related their experiences so often that it takes but little to start the mental process, and once begun it runs its course rather automatically, and they seem to get satisfaction therefrom.

It all results in auto-suggestions which militate against their recovery. Every time that they speak of their trouble they do themselves an injury.

These are not new facts. The physician has known these facts a long time. The weak part of it has always been, until just recently, that he did not know why these were facts, except that he observed them in common with other physicians.

Our present knowledge of the subjective mind, its amenability to control by suggestion, — especially auto-suggestion, — its power over the functions and conditions of the body, brings us to the simple reason why this is true.

Auto-suggestion, or faith, has cured many diseases of all kinds. History is replete with instances of hundreds being cured by going to some fountain or water that had the reputation of curative power.

In many countries in Europe to-day there are wells and springs that are believed by many to be able to cure diseases. Those that go to them in faith are often cured.

Faith or belief in the objective mind resolves itself into auto-suggestions to the subjective mind, which give the subjective faith requisite for healing.

The reader will naturally ask how the therapeutic force of auto-suggestion is to be acquired, where objective faith does not exist to begin with.

This is an important point which we shall try to make clear.

Suppose one suffers in some part of the body, and by auto-suggestion he is going to try to relieve it. He may not have a strong objective faith; in fact, he may begin with an objective disbelief. Let him decide to remain neutral, so far as any objective thought goes, and not examine himself any more than he can possibly help. He may then merely assume that good will result from his efforts. It would be well to lie down or recline in some comfortable position, such as would be convenient for sleeping. Begin the auto-suggestion with some statement, as: "The pain is going to cease." After a time the statement may become more positive, and finally the *positive* statement that "*all the pain is gone.*"

These suggestions should be repeated in thought, with patience and persistence. Allow yourself to become as quiet as possible, even to the degree of sleep. This is why it is well to be alone, and comfortable in position.

Should you not succeed the first time, even though you had labored an hour, do not stop to question future attempts, but repeat and repeat the same every day or oftener if you can. In the meantime say to yourself many times a day: "*I will succeed. My subjective mind has the power, and it is going to obey.*" In time the subjective mind will become an obedient servant. *It has the power. All it wants is the training.* Persistent auto-suggestion will accomplish its obedient assistance, even starting from the objective mind's disbelief. Remember the premise of its amenability to control by suggestion. Cease, then, all adverse auto-suggestions, and employ all favorable suggestions. In this way a man may persuade himself even against his first premise. Many a business man has done this by auto-suggestion, as he drummed up one far-fetched excuse after another to justify himself to himself for acts that were not exactly in harmony with his previous ideas of integrity.

After a time he would find his conscience quiet, and could do those things with ease. In this way a man may — and indeed many do — change their very course of reasoning and their character.

This is especially true as regards all selfish habits.

The subjective mind of the one who has been suffering has come from its experience to expect the suffering. It has often been noticed by physicians that the mind of certain patients seemed to go on and suffer even after the cause in the part of the body had been removed. We learned in the chapter on the subjective mind that it has a tendency towards automatism.

The value of frequent reiteration of a suggestion cannot be estimated. This reiteration of an auto-suggestion may be employed in the development of any subjective activity. This principle can be used to develop telepathic powers. If the reader will always think of the subjective mind as a separate and distinct entity, capable of receiving instructions, and an intelligence that will become a most faithful servant if properly trained, half the difficulty will have been surmounted.

It often happens that the whole course of popular education (suggestion) has been directly opposite to the thing one is trying to get the subjective mind to do. Is it strange that it should require some effort to accomplish the end? As it requires practice and effort to train the mind to act with celerity, it likewise requires effort to turn it from its well-beaten paths.

Dr. Carpenter says: "The physiological mechanism has this peculiarity — that it forms itself according to the mode in which it is habitually exercised; and thus not only its automatic but even its unconscious action comes to be indirectly modified by the controlling power of the will."

It is well known from every one's personal experience that a physical act becomes more natural and more easily performed the oftener it is repeated. "Practice makes perfect" is the common adage. Do physical acts, after being often repeated, become purely automatic; an act without the direction of the mind? Is it the muscle and nerve that has been trained, or is it an intelligence, the mind?

The physiological effects and results of mental processes will be discussed in the chapter showing the relation of the mind to the body.

Persistence in auto-suggestion is the prime factor in subjective development. Many will succeed where many others fail, because they will not give the assiduous labor required. Again, the mental constitutions differ. Some will find that their subjective minds respond more readily. Others will have to exercise more patience and be more persistent in their efforts. Telepathy is exercised by some without any previous training. Some receive telepathic impressions — which are taken cognizance of objectively — more readily than others. All, however. may reach a high degree of efficiency in curing themselves, or in helping others, by persistent and untiring effort.

We may learn a great lesson from the "Christian Scientists" on this matter of self-development, for healing others and ourselves. They bring auto-suggestions into active operation in order to persuade themselves of the unreality of matter, thereby of disease. They attend their Sunday and mid-week services, where "Science and Health" is read, every page teaching the unreality of matter and disease. The result of it all is education, which becomes auto-suggestion. Suggestion is the sum total of Christian Science. They will deny this, but the reader will find the facts in my chapter on "Christian Science." The "Christian Science" healer, with his mind charged with the denial of disease, sits down beside the patient and by telepathy and oral suggestions he persuades the sick one that it is not sickness but mortal belief. The paramount suggestion is the denial of disease. If by quoting scripture and "Science and Health" he can make the patient deny the reality of disease and pain, he has then gained the patient's powerful assistance. He has put in operation auto-suggestion. The patient then becomes his own physician.

Repetition will establish a belief and a faith in a thing without any real facts having been presented to the person's mind. In fact, many and most of our ideas have not come from careful investigation and logical conclusions. We find they have simply grown. Environment, repetition, and suggestion are the cause of this.

The practical-minded American learned this fact from experience, with the result that advertising has come to be recognized as a commercial power. Many things that are advertised most have the least real merit. They are constantly kept before the public mind. Often nothing but the mere name confronts you on every hand and turn of the road. It is not the question of bringing the merits before the mind, but the thing itself. This thing is presented to the mind so often, repeated over and over, it has told nothing new; yet it has its effect. Let us say it be a patent remedy. It has been suggested as a cure so often that the mind has hundreds of mental impressions about it. Let the person become sick, and have a desire to purchase something to take. His trouble at once associates itself, by the law of association, with the oft-advertised remedy; and without any logical reason he finds that he has purchased a bottle.

Frequent repetition with the association of ideas has brought this about — *not merit; not reason.*

The subjective mind will be found to respond more faithfully with each succeeding success. After much training it will act with power and celerity. It will perform with fidelity the labor entrusted to it. Give it instructions with objective confidence, and it will be found a useful and faithful servant. This confidence is to be stimulated by auto-suggestion and faithful endeavor.

We have examined the characteristics of the subjective mind. Its amenability to control by suggestion is a fact that all who have made a careful investigation of its character will be forced to admit. This is an important fact, and will prove of great value either in healing others or in healing one's own self. This fact opens a broad field for a better study and knowledge of that which molds character. This important question of environment will be further treated in the chapter on habits.

The various methods of giving suggestions, oral, with and without hypnotism as conditions, telepathic suggestions and auto-suggestion, have been discussed quite at length.

After having studied the laws and characteristics of the mind, and having determined the most practical way of exercising those laws, the next in natural order is the relation that exists between the mind and body.

CHAPTER VIII.

MIND AND BODY.

I APPROACH this theme in reverence and humility. To many it is a display of weakness to acknowledge that there is anything that is beyond the ken of man's intellectual possibilities.

Worshipful awe of the vastness — "the past finding out" — of much that we are, and of the great things about us, is not necessarily weakness; it rather gives rise to strength.

It is with the mind open, a patient and simple desire to learn, ever feeling that there is more yet to be known, even of the simplest apparent facts, that man makes safe and useful progress.

Egotism, in its vulgar sense, has always proved a hindrance to scientific advancement.

Was the theory of spontaneous generation advanced by the great biologists as an explanation of life, an impetus, an inspiration to scientific inquiry? Or, did it not shut out a vast field and a vaster inspiration?

To man, in his limitations, the laws of nature to-day may not be the laws of nature to-morrow.

The great question of the relation of the mind to the body is one that involves the mystery of life. It is a question that will always reveal new facts and new fields to be explored.

The *great facts of mind* will ever lure and beckon man to advance and search them out. With each succeeding generation, with each cycle of progress, it will yet stand afar, revealing more and more of itself, yet holding in secret the core of mystery.

All this labor, all the accumulations of knowledge about the mind, will not be unavailing; though it may never be man's privilege, as such, to be able to answer, more than approximately, the question that a child might ask about it.

The labor of the great biologists is not without its importance and value to man, though the theory of spontaneous generation could not be maintained. Their untiring labors have redounded to our present knowledge of man and to our general welfare. In the main these great men were intensely practical and their labor was practical; but when they attempted to explain the enigma of life they became impractical and even illogical.

In our psychological researches we need not despair because we cannot determine or understand either the physical or spiritual basis of a mental process; how it acts upon the cells; what the mechanism of memory; the metaphysical question of will; how mind and body are united, etc. We may understand and do understand much of all this, that is, much of the surface, that will be of use to man.

The materialist who has studied man as a machine only, has certainly seen only one side of him; and no psychologist or physiologist gets himself into quite so much trouble as he. *Reflex action* came to be a convenience to help him over difficult places; but to those lower senses are now being ascribed an intelligence, actions with design, means to an end.

From the time of Socrates, Plato, and Aristotle to the present day, metaphysical theories about the soul and body have not been wanting; but it is not my purpose in this chapter to depart from the practical, by any attempt at metaphysical discussion, — of which I am not capable, — but rather to work upon the surface among those things that are open to our sight and, at least partial, understanding.

Every person has experienced the common fact that the mind can influence the body, and the body the mind. Just what the extent of this influence may be, the extent and exact nature of the mind's power in curing the bodily ills, we are not yet in a position to determine. This much we do know, that it is a powerful remedial agent. I shall therefore bring together some evidence of this fact. It is important, as we have seen in our study of the subjective mind, that we should know its powers and value as a remedial agency, and to have confidence in its powers.

I think it well, before going deeper into the discussion of the mind's power over the body, to touch upon the question of the localization of the mind total — or the two minds.

Physiology has always taught, and correctly so, that 4 the brain is the seat of the mind; that is, what we are now disposed to call the objective mind. We have come to learn that there is a residue of mind not included in this sum total, but usually disposed of by theories of the automatic, the purely mechanical, and the reflex actions of the lower centres.

Cerebral anatomy conclusively demonstrates the fact that there can be no objective mind in the absence of a brain. The brain is the seat of reason. This is so well recognized that we need bring no evidence to bear upon the statement. But the idea that the sum total of man's intelligence, including the instincts, is not located in and dependent upon the brain, is far from being a new theory in the medical world. In 1870 Dr. Maudsley, before the Royal College of Physicians of London, said:

"Take, for example, the so-called faculty of memory, of which metaphysicians have made so much, as affording us the knowledge of personal identity. From the way in which they usually treat of it, one would suppose that memory was peculiar to mind and far beyond the reach of physical explanation. But a little reflection will prove that it is nothing of the kind.

"The acquired functions of the spinal cord, and of the sensory ganglia, obviously imply the existence of memory which is indispensable to their formation and exercise. How else could the centres be educated? The impression made upon them, and the answering movements, both leave their traces behind them, which are capable of being revived on the occasions of similar impressions.

"A ganglionic centre, whether of mind, sensation, or movement, which was without memory, would be an idiotic centre, incapable of being taught its functions."

A quarter of a century ago, Doctor Hammond, the great surgeon, in an address entitled, "The Brain not the Sole Organ of the Mind," said:

"The brain of man is more highly developed than that of any other animal; he has reasoning powers in excess of those possessed by any living being; his mind governs the world, and, not content with that, seeks for knowledge of those spheres beyond that in which he dwells. But, with all this, he is surpassed by almost any animal in the ability to perform acts instinctively — by beings, in fact, whose brains are infinitely less perfect than his, and by others which have no organs corresponding to a brain.

"If the instinct of man were seated in his brain, he would doubtless exhibit a development of this faculty so great as to place him on that score as high as he now stands as regards his mind."

The following is taken from Prof. Angelo Mosso's lecture before the Clark University in 1899 :

"I was able to see that in sleep a contraction of the blood vessels always takes place as soon as the sense organs and the skin are stimulated, even when the stimulation is so weak that the subject does not wake up. These changes, which result without our knowledge, form one of the most remarkable arrangements which we can observe among the perfections of our organization.

"During the interruption of consciousness our body does not remain helplessly exposed to the influences of the external world; or in danger of becoming the prey of its enemies. Even in sleep a portion of the nerve centres watch over the conditions for the awakening of consciousness."

Foster in his chapter on the brain discusses at length the characteristics of animals from which the cerebrum has been removed. While he is inclined toward the view that the movements and actions are not the result of intelligence, he nevertheless says that we are not in a position to take a radical stand on the localization of the mind; as will be seen from the following statement made by him :

"We cannot fix on any linear barrier in the brain or in the general nervous system, and say, 'Beyond this there is volition and intelligence, but up to this there is none.' . . .

"Still we must not shut our eyes to the fact that spontaneous movements, whatever their exact nature, are manifested by a bird in the absence of the cerebral hemispheres, and become the more striking the more complete the recovery from the passing effects of the mere operation. . . .

"We have seen that a frog lacking its cerebral hemispheres, viewed from one standpoint, appears in the light of a mechanical apparatus, on which each change of circumstances produces a direct, unvarying, inevitable effect. And yet it is on record that such a frog if kept alive long enough for the most complete disappearance of the direct effects of the operation, will bury itself in the earth at the approach of winter, and is able to catch and swallow flies and other food coming in its neighborhood, although in other respects it shows no signs of an inteligent volition, and answers with unerring mechanical certainty to the play of stimuli. We may add that in some fishes the removal of their cerebral hemispheres, which in these animals form a relatively small part of the whole brain, produces exceedingly little change in their general behavior."

I have incorporated these articles merely to show the reader that there is good evidence to prove that the whole mind of man is not confined to the intra-cranial organs alone. It is to be hoped that physiologists and psychologists will soon have reached a uniform and well-defined conclusion upon this point.

Now to return to the principal theme of this chapter: The relation of the mind to the body, the action of the one upon the other, is so intimate, and they are so closely knit together, as to make many arrive at the conclusion that they are one and the same. This intimate relation gives rise to various theories about both. When one comes to study from the mind toward the body, and from the body toward the mind, it indeed leads one into puzzling places. These very facts should inspire us to investigate the practical adjustment of the mind to the alleviation of the bodily ills. Should they who believe that the mind constitutes all, that the body with its ills is but the notion of the mind, be correct, then all adjustments must be made in the mind.

We need not take that extreme view which makes the material world nothing more than an hallucination, in order to bring the mind into service as a remedial agency. We need go no further than the most commonplace observations to see that the mind exerts a most powerful influence over every organ, muscle, and feature of the physical body. Stand before your friend, and, as you talk to him, watch his features change from one expression to another as you lead his mind into various channels of thought. Suppose you have the news of the death of his child to break to him. You come suddenly upon him in the street, his face beaming with life, vigor, joy, and hope. This you at once contrast with his countenance as you expect to see it when he has learned the sad news, and it makes it hard indeed to perform the task. Instinctively you feel that the one frame of mind is conducive to health while the other is destructive. In the short moments as you carefully reveal to him the truth, the countenance is changed, no longer suggesting health and growth, but disease and decay. His grief must not be allowed to absorb his mind too long, or the body will suffer in proportion. What did all this? It was not something that entered the body as a foreign substance might. *It was a changed state of mind. It was mental process.* Now the effect of the state of mind did not depend upon the truth regarding the news; it may have been a false alarm, yet the harm would be just as great until the state of mind was changed. Such information coming suddenly to sensitive minds has resulted in a swoon or even in death.

Every emotion has its corresponding physical action. It may not always be so great as to attract attention, but it nevertheless does pass into physical expression. This is such a recognized fact that psychologists unanimously agree in the statement below, quoted from Titchner:

"We have laid it down as a rule without exception, that every mental process has as its condition a bodily process, some change in the central nervous system and, more particularly, in the cerebral cortex. 'No psychosis without neurosis;' there is no mental state which has not a peculiar nervous state corresponding to it."

Professor James says: "The fact is that there is no sort of consciousness whatever, be it sensation, feeling, or idea, which does not directly and of itself tend to discharge into some *motor effect*. The motor effect need not always be an outer stroke of behavior. It may be only an alteration of the heartbeats or breathing, or a modification in the distribution of blood, such as blushing or turning pale; or what not. But, in any case, it is there in some shape when any consciousness is there; and a belief, as fundamental as any in modern psychology, is the belief at last attained, that conscious processes of any sort, conscious processes merely as such, *must* pass over into motion open or concealed."

Bain says: "We have already seen grounds to believe that for every mental shock, every awakening of consciousness, every mental transaction, there must be a concomitant nervous shock; and as the one is more or less intense, so must be the other.

"There have occurred many instances of death, or mental derangement, from a shock of grief, pain, or calamity; this is in accordance with the general law."

Bacon said: "For the lineaments of the body do disclose the disposition and inclination of the mind in general; but the motions of the countenance and parts do not only so, but do further disclose the present humor and state of mind or will."

Darwin says of protracted grief: "The circulation becomes languid; the face pale; the muscles flaccid; the eyelids droop; the head hangs on the contracted chest; the lips, cheeks, and lower jaw all sink downward from their own weight. . . . The whole expression of a man in good spirit is exactly the opposite of the one suffering from sorrow."

I have given the above series of quotations from prominent authorities to show the common observations of such writers. We see how forcibly they present the question of the power of the mind over the body. If a mental shock is sufficient to cause death or suspension of an organ's functions, is it an evidence of undue enthusiasm if we also say that a mental process is practical as a remedial agency?

If the general law of the body be that cheer, hope, joy, love, and desire for health and happiness give growth to tissue, strong and normal action to the organs of the body, and thereby health in general; while fear, melancholy, malice, hatred, dejection, loss of confidence and all the other morbid states of mind tend to the lassitude of functions and the depletion of all organs, — I feel that too much enthusiasm cannot be raised in the reader's mind upon these all-important facts.

One may naturally ask: "Why have not our family physicians told us more about this; for the fact of the mind's power over the conditions of the body is self-evident?" There are, no doubt, several reasons; one being that the statement, on the physician's part, of the naked fact would not be acted upon by the average patient. He grows then to depend upon more heroic measures.

No doubt many physicians have such obtuse minds that the finer facts of science carry little weight with them. By the almost universal use of powerful stimulants, such as strychnine, morphine, and other drugs, many physicians have come to depend upon them (and it is an easy makeshift) and have lost sight of the great fact that through the mind the functions can be stimulated with greater safety and more lasting potency.

When hypnotism came to be used as a means of observing the mind's power over the body, and was used for therapeutic purposes, it was discovered that the mind was indeed a powerful remedial agency, and could be used as such in the treatment of any pathological condition. It did not take long to find out that its usefulness was not confined to hypochondria and hysteria. Observations were made of persons under hypnosis, showing that the different organs would respond to the action of the subjective mind which were put into activity by suggestions given by the operator. It was discovered that the circulation was amenable to suggestion. The subjective mind having control over the vaso-motor nerves, a supply of blood could be sent to any part of the body. The action of the heart could be regulated under favorable conditions by a good operator. It was found that pain could be allayed, and perfect anæsthesia produced in any part of the body sufficient for minor or major surgical operations.

Under the stimulus of suggestion wounds were made to heal with greater rapidity, and organs to perform their functions with facility. Experiment after experiment soon brought the question forward regarding the limit of the mind's power as a healing force. Many, flushed with their successes, became over-enthusiastic, lost their caution, and became purely plungers and speculators, side-tracked upon theories that have not been of any material benefit to scientific progress.

As to the limit of the mind as a healing medium, I am not in a position to predict; nor do I believe any one is. Each succeeding year has only revealed its greater usefulness. The deeper one studies into the character and offices of the subjective mind, the closer the observation of the mind and its relation to the body, the stronger grows the faith in its power to heal. This I do believe: that there are more good things in store for us than our philosophy of to-day dreams of. However, it behooves us to be scientific in our progress, proving the way as we go. This does not mean that we should be lethargic; it rather means that our activities should be great, our experiments cautious and numerous, and the schemes of the subjective weighed in the balance of objective logics and reason. How easy it is, when from a series of successes the enthusiasm and confidence has been raised to a high pitch, to follow the delights and flights of imagination into realms of pure speculation? An example of this kind is to be found in the teachings of the founder of "Christian Science."

So long as one thinks that the mind has but little power and influence over disease, he will naturally get results and benefits in about the measure and degree of his belief — especially from the source of auto-suggestion. The reason of this is that, while auto-suggestion, assiduously used, will in a great measure overcome the objective prejudice or lack of faith, its greatest harm will be done by the faithful test never being made nor properly carried into effect. It is well, therefore, that the objective faith and knowledge be increased.

In the chapter on Auto-Suggestion the reader will recall the incident related of the young lady who died from her belief that the tomato she had eaten was poison. Similar incidents are related in "The Unknown," by Flammarion, from which the following is taken:

"An idea, an impression, a mental commotion, while entirely internal, can produce in another direction physiological effects more or less intense, and is even capable of causing death. Examples are not wanting of persons dying suddenly in consequence of emotion. The power which imagination is capable of exercising over life itself has long been established. The experiment performed in the last century in England on a man condemned to death, who was made the subject of a study by medical men, is well known. The subject of the experiment was fastened securely to a table with strong straps, his eyes were bandaged, and he was then told that he was to be bled from the neck until every drop of his blood had been drained. After this an insignificant puncture was made in his skin with the point of a needle, and a syphon arranged near his head in such a manner as to allow a stream of water to flow over his neck and fall with a slight sound into a basin placed on the floor. At the end of six minutes the condemned man, believing that he had lost at least seven or eight quarts of blood, died of terror."

Is there any reason to suppose that, should one grow up from infancy to young manhood or womanhood always smiling and happy, always cheerful and full of hope and trust for the future, he would develop a countenance bespeaking fear, anger, distrust, and hatred, with the mouth and brow drawn and set in this cast? You say that such a thing would be contrary to nature, and so it would.

Heredity transmits much of the mental character from progenitor to progeny. This mental character having shaped the lineaments of the body into a certain mold, the tendency of growth in the progeny is towards the mold of its progenitors. Should the child, then, be born into the world with the gloomy and stern countenance of the parent, whose mind has been such, even in the face of this, being impelled by this instinctive tendency which battles for growth along the line of its special cast, environment with new and happier thoughts, a new and pleasanter experience, with love, joy, peace, and harmony, may smooth out the lowering lineaments, and make a face showing the blending of the different influences; and after a few generations of such environment, blot out the last trace of the harder experience, and make a family whose tendency and "carma" is toward the happier and the better.

Cannot we learn this great lesson of the influence of the mind, or state of mind, upon the bodily functions and lineaments, by simply looking into the faces of wild and domesticated animals? What frame of mind suggests itself as you look into the face of the great timber wolf of the north? You see at once that he has had many fierce battles. It is not the scars upon his body that tell you this; it is the expression and general cast of his countenance. He is bold and daring. In the face of the coyote is revealed other traits of character and mind. You cannot mistake them, they are so plainly written there. Contrast with these the face of the Jersey cow. You say, "What a sweet face; what peace of mind is there revealed!" And why? Her environment and treatment have given her a new frame of mind. The frame of mind, or her thoughts, have wrought a physiological change. That wonderful sculptor, Nature, has molded the countenance with so true a chisel that the habitual frame of mind of herself and her progenitors is there told in unmistakable eloquence. For generations she has been protected, well groomed, housed from the inclemency of the weather, petted, and not abused. She has not stood in need of the bristling horn for protection, she has so seldom had occasion to think of it, that it has fallen into a state of partial atrophy.

Necessity and desire would again develop a forbidding horn upon our domesticated cattle, were they surrounded for generations with the dangers of the wilderness. Frame of mind has had much to do with the change in the size and character of the horn of these creatures. Illustrations without end might be added of the influence of environment, and thereby the state of habitual mind upon the features of the animal. It is well to remember the evolutionary fact that mind antedates organisms; that the animal first discovered its new needs, and in the frame of mind of desire and necessity, the organ is changed or added.

The very color of many animals and birds is in harmony with their needs and desires. With some their environments have made their coloration their chief protection — if for protection, the danger and need preceded the change of color. Change such an animal to a new environment, where the colors are different, and his color will begin to change. Especially will this be rapid if the need be great. Some butterflies will settle upon a twig and rest in peace, for they look almost exactly like the leaf of the twig. Protectively-colored butterflies fly with great rapidity and are wary, for they are choice food for their many enemies; while the conspicuously-colored ones fly slowly and do not conceal themselves, as they are not wanted for food. Some caterpillars, when resting on a branch, look like a twig belonging to it, so perfect is the imitation. Some reptiles and insects that are preyed upon protect themselves by mimicking the color of others that are exempt because of something offensive or some weapon, such as poison. In tropical America the poisonous snake, Elops, is to be found in abundance. It is very conspicuously colored, with a coloration distinctly its own. Snake-eating birds and animals have learned to leave it alone. Another snake, Erythrolamprus, which is harmless, has mimicked the venomous snake's coloration, and profits by the counterfeit. This coloration is not always used for protection alone. Some insects imitate flowers to allure other insects, upon which they prey.

While the above does not bear directly upon the subject of man's mind and body, at the same time it is not irrelevant. It is the idea of *desire* and *necessity* in the animal that brought about the results in coloration. The animal first experienced the need and expediency, and the color followed. Some will say that it was instinct, which is true; but that does not exclude the mind from the matter. Some animals having lost a foot or an eye can grow another; others move about without any visible means of locomotion. Man cannot do these things; yet we may learn much from these facts to help us to understand the activities and powers of the mind.

Because man has not been able to objectively introspect and thereby see and understand the mysterious processes going on within himself, he has thought that that which we call instinct is so independent of himself as not to be susceptible of government by any direct act on the part of the mind.

Man's mind throughout all time has exhibited strange caprices and powers. It is time that these things become more than mere points of curiosity; it is time that we understand ourselves better and learn how to make these great laws of mind and body serve us, instead of often turning them upon ourselves to destroy us. We have seen that every mental process has its influence upon the body in some degree; that intense ideas or thoughts have power to even cause death; that milder ideas, in the form of suggestion, can influence the different organs of the body and retard or accelerate the functions which are automatic, and which have been thought to be involuntary. So long as man believed that the actions of the heart, circulation, secretions, — such as saliva, gastric juice, bile, etc., — and most of the bodily functions were independent of the mind and could not at least be governed by the mind for practical purposes, he was a slave to these functions and even turned the powerful law of suggestion against himself, instead of making it his chief ally, — physician and healer.

It is my purpose in this work to stick close to the practical, and leave for others metaphysical discussions and speculations. If I can contribute to the common good, and point out the way to some, whereby they may improve their health and morals by a better knowledge of their own minds, I shall feel well repaid for my efforts.

What is known as the instincts have been thought to be set and cast in such deep folds in the nature of man as to defy all attempts at direct modification or control. We have been prone to look upon the instincts as something apart from mind and independent of mind; as something self-operative and scarcely to be interfered with. It has indeed required a long time to evolve the instincts and automatic nature of man, and this is no doubt the reason why these things have been held in such awe and thought to be far beyond the control of mind. But if we look upon instinct as belonging to the subjective mind, and remember its amenability by suggestion, the automatic of our natures does not seem so unapproachable. If we view the mind as Mr. Titchner does, in the definition he gives, well may we stand aloof from that activity in man known as instinct. He says: "Mind, we said, is the sum total of mental processes experienced during a life-time; or, if looked at from our own special point of view, the sum total of mental processes experienced between the limits of childhood and senility." The study of the subjective mind will hardly justify so limited a mind as the above definition would imply. Researches in the evolution of the mind seem to require the incorporation of the instincts inherited as a part of the sum total. Mr. Titchner's psychology deals only with the five special senses. I shall leave it with my reader to decide whether or not this will cover psychology or the study of the mind or soul.

We are all agreed that intelligence or acquired knowledge is a part of the mind. Mr. Titchner says that the mind is the "sum total of mental processes experienced between the limits of childhood and senility." But all creatures come into existence with certain knowledge and intelligence not learned by experience, but inherited. The changing environment makes it necessary for a changing knowledge. On this point Romanes says:

"I have witnessed within the period above mentioned, of nearly sixty years, a very great change in the habits of the woodcock. In the first part of that time, when it had recently arrived in the autumn it was very tame; it usually chucked when disturbed, and took only a very short flight. It is now, and has been during many years, comparatively a very wild bird, which generally rises in silence, and takes a comparatively long flight, excited, I conceived, by increased hereditary fear of man. . . . The development of firearms, together with the development of sporting interests, has given game of all kinds an instinctive knowledge of what constitutes 'safe distance,' as every sportsman can testify."

On the question of the effect of mind over body I would call the reader's attention to the following from an eminent authority:

"Emotion may undoubtedly favor, hinder, or pervert nutrition, and increase, lessen, or alter a secretion; in doing which there is reason to think that it acts, not only by dilating or contracting the vessels through the vaso-motor system, as we witness in the blush of shame and the pallor of fear, but also directly on the organic elements of the parts through the nerves, which, as the latest researches seem to show, end in them sometimes by continuity of substance. . . . To me it seems not unreasonable to suppose that the mind may stamp its tone, if not its very features, on the individual elements of the body, inspiring them with hope and energy, or inflicting them with despair and feebleness."

Dr. Maudsley delivered the lecture from which the above is taken, in the year 1870. It shows a mind that stood far in advance of his profession. He calls attention to a question of great relevancy to-day, when he speaks of the direct effect of thought upon the organic elements of a part, either to destroy or to heal. This is one of the most important questions in medical science at present. It is being investigated not alone by the so-called "charlatan," but by men who stand high in recognized medical circles, and by scientists in other specialties. What can be of greater importance than this? Every mind is full of mental processes, and many of the thoughts are about one's own health. Every pain or sluggish action calls the mind's attention to it. Especially is this true of one who is confined to his bed or home on account of illness.

Now if every thought influences, for better or for worse, any organ or function to whose special attention the mind is called, it surely is important that we should know it, and govern and train our thoughts into channels to assist that organ or function.

We will, of course, never know the limit of the mind's power over the elements of the body. No man knows the exact influence of any drug upon the elements of any organ, nor does he know the exact action. Yet we know enough about the effects and actions of drugs to make some practical use of them. So with the power of the mind over the functions and conditions of the body. We know that the mind has power to stimulate a part; to increase the circulation to the part, and thereby nourish and feed it; to inhibit action, such as the heart, or to tone down any over-stimulated nerve or organ. We know that the mind can give entire relief from pain; that it indeed can produce a most perfect anæsthesia.

I have asked many physicians this question: "If these things are true, is not the fact that the mind has this control over the functions and conditions of the body one of paramount importance to physician and patient alike; and that there is no point in medical science of higher value?" Their answer invariably is: "Yes, if this is true, no fact is more important."

I wish to say to my reader that there are many physicians who do not believe that the mind has this power — physicians who are instructors in medical colleges as well. Ten years ago one might excuse this ignorance.

To-day there is no excuse for it. Many of them have their minds made up and say that we will have to prove it, but they will not step out of their way to witness the proof. They are, however, ready to designate an independent investigator as a "quack" or fraud, or look down upon him with commiseration. This cannot be said of all physicians by any means, as many of them are attending schools where "suggestion" is taught and are making excellent use of their knowledge, though very limited as it usually is. The fact is, that within a few years every physician who will expect to be in the race for practice will have to be versed in psychology. He will have to know much concerning the power of thought over organs and functions, and recognize the stupendous fact that within man resides the greatest curative principle, and that it may be directed by the will.

We know that we can instruct the subjective mind to act upon an organ and inhibit or increase its function. We can cause it to supply blood to a part and thereby nourish it and eliminate waste products. Skeptical physicians agree that if this is true, but little more is needed to cure diseases.

I feel that we should not leave the question of evidence as to the actual power of the mind over the bodily functions until we have examined the physiology of the nervous system. It is well to see what provisions have been made for the mind's supervision over the different organs. By this I do not mean alone the supervision of the lower centres which act apparently automatically and, as it were, independently of the objective or conscious mind. After dealing with the actions of the lower nerve centres in governing the various bodily functions we will examine the relation of these centres to the will, and see whether it be the province of the will to direct the various functions. If the will has no direct power over these centres, and they perform their offices with arbitrary independence, there will be little practical value in the investigation. On the other hand, should we find that the spinal cord and lower centres in general exercise a control and active and constant supervision over the different organs and their functions, and that the will can control those centres and thereby the different functions, then we shall have arrived at important and practical facts and conclusions, and our efforts will have availed us much.

Circulation is the most important agency in the cure of all bodily ills. It is, in fact, the basis of cure and health. For this reason, I shall speak of the circulation of the blood somewhat at length.

All the arteries contain plain muscular fibre capable of contraction and expansion. The prominence of the muscular fibre increases as the size of the arteries decrease. Nerve fibres to the arteries are the vaso-constrictor and vaso-dilatory nerves. Both have their sources in the central nervous system and pass out from different parts of the spinal cord. The vaso-constrictor fibres carry impulses from the centres for the contraction of the arteries, which diminish their calibre. The vaso-dilatory fibres carry impulses which dilate the arteries and increase their calibre. It has been observed in the frog's foot that the arteries would widen to twice their usual diameter.

Blood flows in the direction of the least resistance. When the calibre of any artery is enlarged the flow of blood through the artery will be increased. Experiments upon frogs have shown that electric shocks applied to the vaso-constrictor fibres would cause a contraction of the arteries in the foot and make it turn pale. The same stimulus to the vaso-dilatory fibres causes a dilation and makes it flush with a greater quantity of blood. Blushing and pallor are usually caused by the dilation or constriction of the vessels supplying blood to the head. Sometimes the constriction is so great as to cause the person to faint.

Changes in the calibre of the arteries, and thereby the increased capillary circulation in a part, may take place without any alteration in the heart beat. In discussing this phenomenon Foster says:

"The central nervous system to which we have traced the vaso-motor nerves makes use of these nerves to regulate the flow of blood through the various organs and parts of the body; by the local effects thus produced it assists or otherwise influences the functional activity of this or that organ or tissue; by the general effect it secures the well-being of the body."

We need go no further into the functional relation of the spinal cord to the circulation of the blood. There is no question as to the correctness of physiology upon this matter. It is the province of the cells of the spinal cord, in a reflex way, to control the circulation of the blood to any part or organ. All will, no doubt, agree to the ability of the reflex action to influence the circulation in a part. But when the claim is made, as I unqualifiedly make it, that the conscious mind has the power to direct and control the cells of the spinal cord and cause them to carry out its dictates — thus controlling the calibre of any certain artery — objection is raised and doubt arises.

Have we no control over the lower nerve centres; or are they simply servants under the direction of the will? We see many instances in which the reflex operations have usurped the office of the will or objective mind, and play all kinds of antics with organs and members. How helpless is that one who thinks and believes that the lower centres are entirely independent of the will! He believes that he must stand aside and watch the caprices of his nerves and trust to their adjustment, and hope that chance will in some way bring the change for the better, or give up in despair and resign himself to his fate. This is only natural from the premise that the will has little or no power over the automatic activities of the system. But incorporate the premise that it *is* the privilege and prerogative of the will to control those activities, and a control will be consummated that is impossible under the negative premise. We need not go outside the most common experiences and observations to find valid evidence of the required and desired facts. We have already spoken of the flushing or pallor of the face caused by an emotion. An emotion is nothing more than a thought — a mental process. If a thought in one way may control the vaso-constrictor and the vaso-dilatory nerve fibres and cause a contraction or dilation of the arteries, it should naturally be expected that a mental process intentionally directed would also be able to do the same.

Fear has given many exhibitions of this power over the reflex centres. I must insist again that fear is only a mental process. It is usually a powerful thought, if such an expression may be allowed. Numerous are the instances in which the thought has caused instant death or wrecked the health. Just what the physiological effect or change in functions may be in the case of death is not exactly known. Fear will contract the bladder, exercising its functions beyond control by the mind. Peristalsis by rhythmic contraction, caused by an emotion of great fear, will also exercise those organs beyond control.

Yeo says, in speaking of the tonic contraction of the sphincter maintained by the centres in charge:

"Besides the voluntary variations which we can bring about in the activity of the lumbar centres, many other central influences, such as emotions, may operate upon it. Thus terror inhibits the centre and loosens the sphincter independently of our will."

It is maintained by some that the secretion of perspiration may occur independently of the circulation of the blood, by nerves which augment or diminish the activities of the cells charged with the secretion. The effect of emotion or thought upon the perspiratory glands is of such common experience as to need no further comment.

While I prefer using evidence furnished by others, I cannot refrain from alluding to some of my own experiments.

I treated a lady who was having trouble with the circulation of her lower limbs. She told me that she feared some calamity because her limbs were never warm and this caused her not only grave apprehensions but considerable suffering.

I gave her one treatment a day for about a week. The treatment consisted simply of telepathic suggestions to her subjective mind instructing it to open the arteries and give a free and continuous circulation to the limbs. Before the week was past the circulation was continuous and it remained so. In the case of this lady, the rapport was very perfect. She complained of constipation; so one day I determined that her bowels needed to be relieved. She was accustomed at the time to the use of an enema for relief. I gave perhaps five minutes' active attention to her bowels. She reported afterwards that an active evacuation was the result within an hour after the treatment.

Another person was a great sufferer from pains in the back. He said it was always cold. In treating him I would simply put my hands upon his back and, coming into close rapport with his subjective mind, I trained the arteries to respond to the instructions so that his back would become warm from the increased circulation. I then trained him to do the same for himself; with the result that he could, by placing his hands upon his back and directing his attention for a few minutes to the desired results, cause the part to become warm and the pain to disappear. In time it became unnecessary for him to give attention at all, as the subjective mind took the matter in hand as soon as his hands were placed upon his back.

I have a friend who can, by attention, rush the blood to his feet and warm them when they are cold. This is simply a matter of training. The subjective mind has power to dilate the arteries to any part, or to contract them. The success of such efforts depends simply upon the obedience of the subjective mind. That obedience to objective instruction is acquired by training.

Some men have trained the mind to produce anæsthesia in a part at will. These and other phenomena may not be within the accomplishments of the reader, but they can be attained by constant training of the subjective mind.

Any mechanical feat, where a high degree of proficiency or dexterity is reached, is transferred from the objective to the subjective supervision and control. In learning to play a piano the beginner at first is occupied both in reading the notes and directing the movements of the fingers in playing. But at last the brain has only to read the notes to the spinal cord and it instantly sends the proper orders that they be played. Education and skill in any art consists in the ability of the cord to execute proper movements while the brain is wholly occupied with the general design. When the hand is educated, it is really the nerve cells of the lower centres that are educated. We shall show later on how the objective mind may see the needs of an organ and teach the subjective mind to tend to the betterment of that organ.

Having laid the basis for the practical application of subjective control of organs and the circulation of the blood, we will next take up the question of the cells which make up the substance of the body.

All phenomena of life are exhibited in cells whether alone, as in unicellular bodies, or developed into the organs and tissues of animals and plants. Man is composed of countless numbers of minute cells, each cell a living, individual, and complete animal. Huxley calls the cell the "physical basis of life." Each living cell has power to reproduce itself. The different organs and parts of man are made up of colonies of cells acting in harmony and unison to perform the functions of the part. In addition to their power to reproduce themselves, each minute cell is able to sustain its life and activities by taking to itself nutriment from the blood supplied it by the circulation. It digests food, taking up such parts as it wishes to assimilate and casting out the waste products. It constantly undergoes metabolism or change, and has the inherent faculty of producing new substances by chemical changes. Indeed, the character of these little entities will probably never be fully understood by science.

It is the connection of the cell to the central nervous system that is of importance to us in this place. We need to determine whether or not the mind can directly influence these cells; for it is upon their healthy condition that our bodily welfare depends. If the mind has direct power over them, even in a small measure, it is important that we should understand it and adjust our mental processes accordingly. The reader will remember the psychological principle that there is "no psychosis without neurosis." If every mental process, as James says, passes over into bodily action of some kind; and as one physiologist in the following paragraph has said, that each active cell is connected with a nerve, then the point in hand is one of the highest possible importance. In fact it is here that we will arrive at the basis of "suggestive therapeutics" and the maintenance of the general health. The theory is as follows: "Nearly every cell in the body (except the epidermis and blood) is probably in connection with a sensory nerve, and, through it, is in touch with the central nerve cells."

The cells are constantly sending impulses to the central nerve cells or to the brain telling of their needs, such as of food or of rest. These common sensations of hunger, thirst, and fatigue are usually disposed of as the instincts; yet they are intelligences sent by the individual cells to the lower centres or to the objective consciousness. While thirst seems to be located in the month, it is not from there that the pressing call comes, but from the cells of the whole body. So it is with hunger. If the cells throughout the body could be nourished, the feeling of hunger would leave the stomach. There may be a feeling of hunger all the time,— as in the case of persons suffering from indigestion, — and yet the stomach be well supplied with food. Again it is the cells of the whole body that are starving and crying for nourishment.

The amount of conscious sensations is small compared with the impressions that are cared for by the lower centres and are not taken cognizance of by the objective mind. Every cell is constantly sending tiny messages of its needs and condition, and the central nervous system promptly responds. It is the function of the medulla and spinal cord to tend to the needs of the cells and thereby the various organs. Though this is done automatically and without the direct exercise of the brain, it does not signify that the will has no power over those functions. It rather means that those tasks have been given over to the lower nerve centres, that the will or objective mind might be relieved of the numerous common duties in order to perform the higher functions of intelligence.

When special assistance is needed the condition is raised to the consciousness of the objective mind.

"The reflex action of the spinal cord," says Overton, "can be educated. Even a simple reflex action like standing must be learned. When a baby first tries to walk, his brain cells give the proper orders to the cells of the spinal cord, and they in turn give them to the muscles. Then he slowly directs each detail of the movements with his brain. Soon the spinal cord learns to send the next order as soon as it feels the sensation of the previous movement, and finally all the movements needed become reflex, and the child runs about with but little effort on the part of the brain."

We have given evidence of the influence of the nervous system upon the arteries and the circulation of the blood, also upon the action of different organs. The secretive glands and tissues will next be considered.

If the mind has power to modify the secretions of an organ, it is apparent that through the influence of the mind the functions of other organs may be aided.

We will first look into the evidence or data at hand. Practical applications will be made later in this work. It is important that the reader understand how a thing may be possible, and see at least the parallel thing accomplished, that he need not be governed by an ignorant faith, but instead, that his faith be strengthened by his increased information.

The salivary glands afford the best opportunities for the physiologists' observation. What is true of this digestive fluid may also be true of the others. In an able discussion on the effects of stimuli upon the salivary glands, Landois and Stirling say:

"Results of stimulation of glandular nerves:

"(1.) Vaso-motor changes, causing alteration in the blood supply and blood flow.

"(2.) Chemical and histological changes in the gland-cells connected with the elaboration of the organic and possibly of the inorganic constituents of the saliva.

"(3.) Changes by which water is secreted, *i.e.*, passes through the basement membrane and gland cell, and the consequent movement of the fluid through the cells and ducts. . . .

"The reflex centres for the secretion of saliva lie in the medulla oblongata, at the origin of the seventh and ninth cranial nerves. The centre for the sympathetic fibres is also placed here. This region is connected by nerve fibres with the cerebrum; hence the thought of a savory morsel, sometimes, when one is hungry, causes a rapid secretion of a thin watery fluid (or, as we say, 'makes the mouth water'). . . . All these facts lead us to conclude that *the nerves exercise a direct effect upon the secretory cells*, apart from their action on the blood vessels."

Along the same line, Heidenhain says: "In the actively secreting salivary gland there are two processes occurring together, but independent of each other, and regulated by two different classes of nerve fibres; secretory fibres cause the act of secretion, while trophic fibres cause chemical processes within the cell, partly resulting in the formation of the soluble constituents of the secretion, and partly in the growth of the protoplasm."

The above seem to show quite conclusively that the nerve centres are in such supervision over the secretions of the body that they have the power to modify the very chemical processes going on in the cells. Well may we ask: What is the limit of the mind's powers over the bodily functions? This question cannot be answered. One stupendous fact, however, arises before us like a giant: that man should consider well the mental processes he permits to pass in the mind.

The reader will notice that the evidence being set forth is not particularly on the relation between the conscious mind and the blood vessels, arteries, capillaries, digestive organs, and secretory glands, but rather between these parts and organs, and the spinal cord and lower centres. Having established this relation in full, I shall then discuss the relation of the conscious mind to the reflex centres.

The nutrition of the cells which make up the different organs and parts, and the *tone* maintained in them, also have a direct relation to the nerve centres and to the conscious mind itself. I shall not ask the reader to be content with my naked statement of this fact, but I shall quote from some of the recognized authorities on physiology.

The question of the effect of the nerve centres upon the nutrition and tone of the muscles and organs, and upon the very cells of which they are composed, is one of paramount importance, and the conclusions drawn from this present discussion will be frequently made use of in the following chapters. In fact, there is no physiological or psychological fact which needs investigation and elucidation more than the present point at issue.

Each individual, no matter what his position, occupation, or standing in life may be, continually puts into action countless mental processes which react in some way for better or for worse. The character and quality of these mental processes often depend upon the *nutrition* and *tone* of the body cells. Not only, then, do the body cells depend upon the mental quality, but the mental quality is to some extent governed by nutrition.

The reader will remember that the real nutrition takes place in the minute cells or protoplasms of the body. Speaking of this process, Foster says:

"In dealing with the general problem of nutrition, we stated that an orderly nutrition appears to be in some way dependent on nervous influences. Many of the nervous influences appear to issue from the spinal cord, either as parts of a reflex act or as the outcome of some automatic process. . . .

"We have seen reason to believe that the nutrition of a muscle as other tissue is governed in some way by the central nervous system. . . .

"Clinical experience then shows that the central nervous system does exert on the skeletal muscles such an influence as to give rise to what we may speak of as skeletal tone, changes in the central nervous system, leading in some cases to diminution or loss of tone, in other cases to exaggeration of tone, manifested often as conspicuous rigidity. . . .

"Similar considerations lead us also to conclude that the influence of the nervous system bears on the whole nutrition of the glands, of the blood vessels, of the skin, and the connective tissue in general, in fact of nearly the whole body."

On this same point Landois and Stirling say: "The metabolism of muscle appears to be regulated by the central nervous system (Pflüger, Luntz). Even when at rest in the ordinary sense, *i.e.*, when the muscles are not doing any mechanical work, the muscle is in a condition which Luntz and Rohrig have called 'chemical tonis.' It appears to be reflex tonis, so that it can be set aside by severing the connection between the muscle and the nervous system, and this may be done either by section of the motor nerve or by the action of curara."

Yeo says: "The movements and other activities of protoplasm are, during life, frequently modified and controlled by nerve influence. This may readily be seen in the stellate pigment cells of the frog's skin, which can be made to contract into spheres by the stimulation of the nerves leading to the part. . . . The motions of protoplasm are thus seen to be affected by external influences."

The following quotation from Overton's "Applied Physiology" bears directly on this vital question:

"The growth of each separate cell is controlled by the same set of spinal cells that produce motion in a part. Muscle cells, especially, need the constant stimulus of the spinal cells to keep them growing, for otherwise they slowly waste away and become weak. The spinal cord is continually overseeing the nutrition and growth of cells, and if it were to cease its oversight, their death would soon take place."

Each vital cell of the body seems to be in some way connected by nerve fibres with the central nervous system.

How this takes place is not definitely known, nor is it a settled fact that they are so connected. Physiological actions, however, seem to bear out the theory.

The analysis of contractile tissue will aid us in the matter. We know that each minute fibre of a muscle is connected with a nerve fibre. It is this connection that enables the mind to send motor impulses to a muscle and get from the muscle the desired movement. This movement cannot be explained except upon the basis of the cell action. The cell it is that has the power of movement. The muscle moves because all its component parts of countless little living cells move and act in unison.

Prof. R. Virchow speaks of the cell as follows: "Ultimate analysis of higher animals and plants brings us to the cell, and it is these single parts, the cells, which are to be regarded as the factors of existence. . . . The organism is not an individual but a social mechanism. . . . Every living organism, like every organ and tissue, contains cells. The cells are comprised of organic chemical substances, which are not themselves alive."

We know that the endings of the nerves are so abundant in the skin just beneath the epidermis that the point of the finest needle cannot be thrust in without producing pain. For general purposes we may safely say with one physiologist that "nearly every cell in the body, except in the epidermis and blood, is probably in connection with a sensory nerve, and, through it, is in touch with the central nerve cells." It is, however, the consensus of opinion among most of the present physiologists that *tone* is maintained in the cells of the body, and their *nutrition* is governed by the central nervous system. This would indicate a definite connection between each cell and the nerve centres. How this connection is made, whether by fusion or otherwise, is a question which does not bear directly upon our present theme. It is the physiological relation between the cell and the nerve centres which is of practical importance to us at this time. That this relation exists we have evidence from recognized authorities, as has been previously shown. We have seen that the nerve centres have power to dilate or contract the arteries to a part, and thereby increase or diminish the circulation of the blood to that part or organ.

The secretive glands are also governed and modified by the nerve centres. We have seen that not alone their activity as to quantity of secretion, but the quality as well, is under the supervision of the nerve centres.

The nutrition and tone of the multitude of cells which make up the body with all its organs are also in such relation and connection with the nerve centres as to give them direct control over their activities.

It may be briefly stated that all the bodily functions are under the control of the central nervous system. Most of them are governed by the lower nerve centres, or at least without calling into requisition the consciousness of the objective mind.

Having given, as I feel, sufficient evidence of the supervision, by the nerve centres, over the entire bodily functions; and as the most of these functions are carried on unconsciously by what we may call the lower nerve centres; and as these centres seem to perform their duties without the action of the Will and practically independent of the Will; our discussion would avail us but little if we did not bring the whole matter under the general supervision of and subjection to the Will. It is toward this point that we have been laboring.

If we must stand aside, and, from the threshold of our highest intelligence, simply be able to helplessly view the actions of the different organs and parts, without having any power over them, and if it be not the province of man to dictate, through the reflex centres, the course to be pursued, to restrain and to encourage, to give a helping hand to the different parts struggling against adverse conditions; then man is indeed a helpless creature of circumstances.

But there is a happier view and prospect; for as man can govern the course of his mind, so is it his privilege to govern the actions of his body.

Man stands higher in the scale of evolutionary progress than any other creature, and his position is measured by his ability to cope with his environment. Instead of being always subject to those environments, he has the faculty of rising above them and changing the environment to better serve his needs and welfare. This he has done in all things excepting his health.

The following remarks made by Professor Forel in a recent lecture may serve to show something of man's privilege in the exercise of his mind over his bodily conditions. It would also indicate that man should enjoy a degree of health and strength far above that of the lower animals:

"We see the proof for this fact in the comparative physiology of the animal series. The spinal cord and ganglia are far more independent in the lizard than in the rabbit; much more independent in the latter than in the dog; and in the dog much more independent than in man. In man these organs have become the subordinated servants of the hemispheres and totally dependent, although their structure is much more complicated than in the lizard.

"We need not wonder, therefore, if the function of these lower centres is governed and influenced most powerfully by the dynamics of the fore brain just named."

The above is quite in keeping with the position we have maintained throughout this chapter. In the first place, the fact of the mind's power over the bodily conditions was observed accidentally, as it were, but later experimentally. We now desire to produce and exercise it scientifically When this has been accomplished, man will enjoy the health which it appears he was intended to enjoy. It is, however, the realization of the creative powers of the mind that is to give him those healthier and happier conditions.

I believe it can be truthfully said that man is heir to more bodily ills than the beasts that roam the fields unmolested by man. And why? With his greater ability to cope with his physical environments he should be the possessor of the most perfect health enjoyed by any living creature. *It is because he has failed to govern his body. It is because he has not lived up to the privileges of his mind.*

Every mechanical appliance as a remedial agency, every drug taken into the system, has contributed toward the usurpation of the mind's control over the bodily conditions. These things have become the crutches upon which this, the most advanced nation of the world, is hobbling about. How few are independent of the crutches!

An acquaintance of mine, a man of leisure and wealth, called upon one of the greatest physicians in New York City to have him prescribe something to meet some bodily discomfort. Knowing that he was a man both of leisure and of means, so that he could purchase any assistance he wanted, and with a mind free from the usual business activities and thereby with much time to feel of self, the physician gave him one prescription, which my friend says is the best one he ever received. The physician said with vehemence: "Keep away from the doctors."

The above incident is given to the reader for the same purpose that it was given to my friend, not to be taken in its entire literalness, but to illustrate a principle.

I believe that we will be nearer correct if we look upon the reflex nerve centres, which carry on the processes of the different organs and parts, as centres in which a part of man's total mental organism is located, and the impulses sent from these centres as being intelligences from an intelligence instead of a mere mechanical operation. One thing is certain, that for man's practical needs the former view will serve him better.

If his mind is exercised from the premise that he can assist the functions of an ailing part by the exercise of his will over the reflex centres, and with patience and strength of purpose he sets about it, he will receive benefit from that premise though he should add nothing more than *tone* and *inspiration* to the parts. Every intelligent physician knows the value of such a mental attitude on the part of his patient, and does everything within the limits of his knowledge to inspire such a frame of mind.

I have stated before in this work that I know of no more practical basis from which to labor than that part of Hudson's hypothesis which I shall give again: "The subjective mind has absolute control of the functions, conditions, and sensations of the body." And also, that "the subjective mind is amenable to control by suggestion."

Now, if the subjective mind can make use of the reflex centres, with their powers over functions and conditions, we then have a channel through which the will may reach the bodily conditions. That channel is autosuggestion.

In previous pages and chapters a large array of evidence has been brought together to demonstrate the power of suggestion, either reaching the subjective mind telepathically or in the form of objective belief.

Now *that* thought or intelligence which is brought to the objective mind and causes what we call emotions of fear, anger, or joy so affects the nerve centres in charge of the heart's actions, the vascular system, nutrition and even the chemical action of the cells of secretive organs, and possibly the cells of the entire body, as to result in great bodily harm and even death.

The emotion which can cause all this is but a mental process taking place in the subconscious and conscious minds, and, because of the character of the thought, it so disturbs the nerve centres in the medulla, spinal cord, and sympathetic ganglia as to exercise their powers and functions to the degree of injury.

We need nothing more than the effects of emotion as evidence of the mind's power over the reflex centres and the so-called involuntary organs and parts; and yet more evidence will be placed before the reader.

If a thought, such as we call emotion, can modify the impulses going out from the spinal cord, so may a direct message from the will with definite instruction.

The heart is one of the organs that has been considered so completely involuntary as to be entirely independent of the will and beyond control by it. An emotion affects its action very readily. Joy will increase its action, while sorrow will often depress its action. Some will say that the effect upon the heart comes from an effect upon some other organ. In the case of one who has trained his subjective mind to respond to his will, and who can retard or accelerate the action of the heart, it is one of direct influence.

Pain is a normal condition following an injury. A hypnotized subject will feel no pain if told that he will not, and yet an injury may be inflicted that would otherwise prove very painful.

Suggestion will increase the flow of the intestinal secretions and accelerate the peristalsis so actively as to evacuate the bowels within an hour.

The subjective mind may be trained to almost instantly dilate an artery, by the instruction of the objective mind or will.

In producing the long sleep of three or four days, which has become a common exhibition, the operator decreases the activities of all the functions, so as not to overload the system with waste matter. This could not be done were the nerve centres in the medulla and spinal cord unintelligent and incapable of instruction.

Regarding the sympathetic nervous system, Professor Mosso says:

"We are sometimes surprised by a sad or joyous piece of news. We all know what happens in a state of fear and distress. Physiological phenomena occur that cannot be described. But when we learn suddenly that the news which has troubled us is false, that our fear and distress had no foundation, the internal disturbance does not cease, the physiological phenomena continue in the organism in spite of all efforts of the will to suppress them.

"The investigation of these processes has shown that the seat of emotions lies in the sympathetic nervous system. . . .

"In decisive movements of life, where the emotions are most violent, it is just the sympathetic nervous system that comes into action. The intestines and smooth muscular fibres contract in order to raise the pressure of the blood, and to utilize the blood better for the brain and muscles."

It will be found that the person who has himself under subjective control will be able to quiet the disturbances of the reflex and sympathetic centres, while one who has not that control will suffer greatly from the emotions.

We consider the education of the spinal cord and all nerve centres which carry on the functions of the body to be a matter of the highest importance to man. We have seen the powers and offices of these centres. It remains for the reader to become imbued with the thought that these centres are but the servants of the will, and if properly trained will prove to be most obedient and helpful. Let the reader fix this thought firmly in his mind, and let all his thoughts concerning his body be made from that premise, and he will grow into a stronger individuality, better able to cope with his physical being. In turn, the obedience of the bodily functions, with their improved conditions, will contribute to a stronger will and an increased confidence in self and in life generally.

We shall assume that that *something* in the spinal cord and ganglia, which we have seen wields such a power and influence over all bodily functions and conditions, and which responds to instructions and suggestions from the objective mind, and to peripheral stimulus by giving intelligent directions to the part from which the call comes, is the *subjective mind.*

This assumption may or may not be correct; yet for the purposes for which I wish to use it, and from the character and functions of these nerve centres, as has been sufficiently demonstrated, I feel that the reader will accord to me the privilege.

The point that we are insisting upon is that the objective mind may train the nerve centres (or may we not boldly say the *subjective mind?*) to respond to auto-suggestions, and modify the functions of all organs and parts over which these centres have control. *This is the objective point toward which I have been working, and which I deem of so much importance to my reader.*

The vital question is not whether man has two distinct minds, or whether the brain is the sole organ of the mind; but rather, *Can man, by auto-suggestion, aid the spinal cord, the medulla, and the ganglia, in their control of the functions of the body, and even to the action of the cells in every part?*

I believe that this has been made clear to the reader, so that we may leave the question of evidence and make some practical applications of the facts demonstrated.

CHAPTER IX.

PRACTICAL APPLICATIONS.

EVERY being comes into existence with a predisposition or instinctive tendency to act and to develop along certain lines. One may have the natural tendency to grow strong in body. His tendency toward strength may be so great as to require persistent abuse to do him much harm. Such a person is indeed fortunate, and should protect that goodly heritage, that he might not only enjoy it through life, but be able to bequeath it to another.

Another comes into life with a tendency to weakness and ill health. He may be suffering because of the mistakes or misfortunes of his progenitors. It seems that but a small amount of error in this one works havoc with his body and mind.

In the person with the inherent tendency toward physical vigor also goes the tendency toward buoyancy of spirit, and confidence in himself and in the future for him. This is only the natural effect of bodily conditions over mental conditions.

In the person with an instinctive tendency toward ill health goes the tendency toward melancholy, timidity, worry, and all the other natural concomitants of bodily ills. Should his progenitors, in like state of health, have indulged in those mental states natural for such, the progeny would have the tendency of mind all the stronger, and the efforts required to correct them would need be the greater. On the other hand, if the ancestors suffered and labored in patience and cheer, the inheritance of this would contribute to the more speedy extinction of the bodily ill.

How gloomy has been the prospect of many young lives, who have continually borne in mind the fact that they were cast in the more unfortunate mold! Perhaps the father or mother has always had poor health. A child resembles the parent, — looks and acts like him, — which often causes friends and neighbors to remark upon it, and possibly discuss in the hearing of the child or youth the question of what will be its growth and health. Thus at the outset such a one is given an additional barrier to fight and struggle against. Such a premise is a misfortune.

How different with the more favored one; for in addition to his instinctive tendency to grow strong and robust, he hears words spoken of him which would, and do, contribute to his growing strength.

How unequal such conditions!

Literature and lecturers have had little of practical value and cheer for the sufferer from bodily ills and mental errors. The one great theme, viz., What are your thoughts, what do you hear and believe concerning yourself? has never received enough attention.

I rejoice that some have recently busied themselves with this great theme, and that I may contribute herein my mite.

The characteristics of the subjective mind are important beyond measure. We may say of it what Carpenter says of the nerves: "Our nervous system grows to the modes in which it has been exercised." The subjective mind receives the most of its education from the objective mind. After having studied its powers over the functions of the body — recalling the fact that those apparently self-operative organs, which we have usually felt so powerless to modify or control, are subject to its influences — the importance of one's thoughts, and of the mind's attitude toward conditions and organs of the body, mount up to factors of the greatest moment.

Great care should be taken, and time and energy expended, in the education of one's subjective mind. To this mind can be given character. It will become obedient to the will if so trained, or in many things unresponsive to the will, as we usually find it.

The subjective mind is always being acted upon by the thoughts and education of the objective mind. It therefore gets its character from the education and from the character of the objective mind. While the activities of the subjective mind are unconsciously carried on, one is able to direct the course of objective thought. If this were not man's privilege, he would be indeed a helpless automaton. As it is, it becomes his high privilege to govern the mental processes of the objective mind, and thereby intelligently lay the basis for his subjective character.

"As a man thinketh in his heart, so is he," is not only true of his moral character, but also true of his physical character. It is not the single objective thought that makes him as the thought is; but it is the often repeated thought that fixes itself as a part of the unconscious processes of the mind, and becomes a stable character of the subjective part of the mind. Having become thus engrafted into those unconscious processes, it gives character and color to all the work of the mind.

In the preceding chapter it was proved that the mind can give tone to the very cells of the body. May not fixed habits of thought, such as have become a part of the subjective belief, impart a certain character to the cells? At least such habitual thoughts impart their character to that part of the mind or nervous system which carries on the automatic processes and functions. The results, then, are the same.

Man begins life and growth from a single nucleated cell. In that cell are the characteristics, in varying degrees, of both his parents. As that cell multiplies, and the embryo begins to change in form, shaping out the different parts and organs, the thoughts of the mother may even then so influence the embryo as to impart tendencies which will go with that being through life.

It is said that children inherit criminal tendencies. The criminal commits his crime a thousand times in thought to once in action. Indeed, the habitual thought of crime, without it passing over into the overt act, is sufficient to make the thought of crime occur often in the mind of the progeny.

A friend has related to me the history of a case in heredity which took place in the life of a special friend of herself.

In the early part of the married life of the grandparents of this friend, and before any children were born, the husband pushed the wife from a boat, intending to drown her. She caught hold of the side of the boat with her fingers, and in his rage and murderous desire he chopped off the fingers of both her hands. She, however, was saved and they continued to live together.

Several children were born to them. The boys of the family were all born without fingers, while the girls had natural and perfect hands. Through three generations no boy has been born having fingers, and no girl with imperfect hands. The grandson of which my friend speaks is without fingers and likewise are his four sons.

What a lasting memory of that crime! What is this but memory? The germ from the parent carries the memory to the germ of the other; the nucleated cell, in its reproduction, gives the memory to the new cells, and so on throughout, until the embryonic formation of the hand takes place, with the awful memory objectively revealed.

The critic, who scoffs at the idea that man's thoughts have much power over the functions and conditions of the body, will find that he must use other means of argument than those of facts and logic. A weapon, common among self-styled and self-appointed critics, is prejudice and ridicule. They are indeed strong weapons, though unfair ones. If the critic would always appeal to his hearer's reason, and give the evidence for his criticisms, good would result, and little harm be done.

It is my intention to make plain the method, or way, in which the subjective mind may be trained to become a useful and obedient servant.

The universal education, in regard to the so-called involuntary organs, has been such as to make man believe, both objectively and subjectively, that their functions are entirely beyond any volitional control. It is impossible to control them from the standpoint of such a premise. If the objective mind were to make its auto-suggestions, designed to modify the actions of such an organ, the subjective mind would not respond because it labored under the premise that it could not do so. If the objective mind found evidence that it was the subjective mind's privilege, the subjective mind would become imbued with the same idea. Under such conditions the control would come with patient training.

The reader will thus see why it is that I have given so much space to evidence. The firmer his belief in his privileges, the easier he will find the accomplishment to become. In addition to this, his efforts will naturally be in proportion to his belief.

There is great value in frequent reiteration. So great is its influence that one may begin with little or no objective belief, and if he will assiduously affirm over and over with patience and vigor, he will soon discover its effects upon his belief. However, its greatest effects will be produced upon the subjective mind. When any doubt exists about the results, the objective mind should cease any active opposition or expression of doubt, and make the auto-suggestions without growing impatient, or stopping, or allowing itself to examine the progress. This may be assisted by affirming to one's self that, "*I do believe that I can do it. It will be done.*" There is a power in such an oft-reiterated statement far beyond the usual reader's expectations.

It will seem strange to some to think of volitionally settling about to persuade one's self. This, however, is a most practical fact. We have many doubts without good reasons for them. Man has many beliefs which have come to him through reiterations made by others, or by frequently coming in contact with a thing. Frequency of contact will break down many a bitter prejudice.

Persons of an open, frank mind, who are not given to strong prejudices, will be the ones to derive the earliest good from auto-suggestion. It is because they take no radical position against the matter, but rather occupy a neutral position and follow out with patience and persistence the principles and rules of action. Such persons receive the most benefit from the mental healer also.

It becomes apparent to the reader who has followed carefully the effects of suggestion and education upon the ubjective mind that at the present time and with our present environment of thought the highest results of subjective training will be attained with greater difficulty than when the general public has come to know these facts, and each person is using them for his own betterment. Generally speaking, his subjective power will be in proportion to his objective belief. As has been before stated, he may train the subjective activities beginning with but little objective faith.

Evidence and reason have shown the reader that under proper training he should be able to exercise his subjective powers to aid him in maintaining his health and healing any diseased or injured part of his body. The thing now is how to bring these powers under the guidance of the will.

A lesson may be taken from the Christian Scientist, though I would not advocate such means for setting aside reason and persuading one's self against reason. In our case, reason is in harmony with the ends desired.

The new recruit in Christian Science, on beginning to read "Science and Health," meets with incongruities which are out of harmony with his sense of reason. He is told to cease his oppositions and patiently plod along, leaving all to "truth." He is informed that if he will not set his reason up against the "truth," but study with zeal and patience, all those seeming incongruities will finally vanish. The end desired is objective faith, and with the average person, if the instructions are followed out, the faith will be acquired and that one will never know how it was done.

As the end we desire is first established by reason, and the means as well, the reader is not compromising his reason when he applies the methods I set forth.

Stop all adverse thoughts. Make positive statements to self, that you *will* and *can*. Do not permit thoughts of doubt to actively operate in your mind. Crowd them out by putting in their place the opposite thought. If you are suffering in a part and the end desired is relief from suffering, say to yourself, "The pain is going to leave." Repeat and repeat that thought until it operates automatically, so that indeed it requires an effort to stop it. The suggestion may then become more positive, such as, "The pain is all gone." Do not strain to suppress pain, but relax from it. Patience will crown such efforts with success.

Always bear in mind the fact that the subjective mind has the power. Govern your actions, then, toward training it to act upon auto-suggestions. Talk to your inner self, teach and instruct it. Do not abuse it and weaken it by doubting its powers. Believe in it, and when after an often-reiterated suggestion or instruction is given to a part, trust in its fidelity and ability to carry it out.

The subjective mind has such knowledge of the metabolism of cells, of the action of organs, of the circulation of blood, of the mysteries of secretion, of nervous activities, indeed of the entire processes and mysteries of those life principles within us, of which science stands in awe and knows so little, that, from the standpoint of our objective minds, we may indeed trust in its powers and mysterious capabilities.

Who can fathom the extent of the subjective mind's knowledge of, and intimacy with, the activities of the inner organs and functions? We know that the subjective mind has knowledge and means at hand for therapeutic purposes which far transcend our objective knowledge. What scientist can explain the complex processes in the nervous system necessary to produce anæsthesia or analgesia on a subject in the hypnotic sleep, or on the normal subject by telepathic suggestion. In either case the subjective mind has been instructed to perform the change in the conditions of the part. Yet in some way it does not lack for knowledge and power.

More complex still is the intricate relation to and knowledge of the mysteries of those small chemical laboratories, the cells, whereby their metabolism can be modified. Instruction to the subjective mind will cause it to so act upon the cells. Meditations upon the crucifixion have produced stigmata upon the hands, feet, and sides of a number of devout Catholics. The same has been done by direct suggestion or instruction to the subject's subjective mind. I shall quote below some accounts from F. W. H. Myers' articles on the "Subliminal Self," given in the Proceedings of the Society for Psychical Research. They are all authentic cases. I quote them, and ask my reader to read them carefully, because it is evidence of this kind that reveals to us the wonderful powers and mysterious knowledge of that stratum of consciousness which can be instructed to perform such marvellous works, and which can be made to serve man well:

"The following experiment was performed by Dr. J. Rybalkin, in presence of his colleagues, at the Hospital Marie, at St. Petersburg. Dr. Rybalkin had previously experimented in the same way with his subject:

"The subject was Macar K., a house-painter, aged sixteen, hysterical and almost wholly anæsthetic. He was hypnotized at 8.30 A.M. and told: 'When you awake, you will be cold, you will go and warm yourself at the stove, and you will burn your forearm on the lines which I have traced out. This will hurt you; a redness will appear on your arm; it will swell; there will be blisters.'

On being awakened, the patient obeyed the suggestion. He even uttered a cry of pain at the moment when he touched the door of the stove — which had not been lighted.

"Some minutes later a redness, without swelling, could be seen at the place indicated, and the patient complained of sharp pain on its being touched. A bandage was put on his arm, and he went to bed, under our eyes.

"At the close of our visit, at 11.30, we observed a considerable swelling accompanied with redness and with a papulous erythema at the place of the burn. A mere touch anywhere within four centimeters of the burn caused severe pain. The surgeon, Dr. Pratine, placed a bandage on the forearm which extended up to the superior third of the arm.

"When the dressing was removed at ten next morning we saw at the place of the burn two blisters, one of the size of a nut and the other of a pea, and a number of small blisters. Around this tract the skin was red and sensitive. Before the experiment this region had been anæsthetic. At 3 P.M. the blisters met in one large blister. In the evening the blister, which was full of a semi-transparent yellowish fluid, burst, and a scab formed on the raw skin. A week later ordinary sensibility returned to the scar, and after a fortnight there was only a red mark in the place of the burn."

Many well-authenticated cases of stigmata, brought on by meditation, are on record. The most of them have been devout Catholics whose meditations before an image of the crucifixion were so intense as to cause structural changes in the tissue. Blood has been known to issue from the hands, feet, and side. These cases serve to show the power of the mind over the body.

One well-authenticated case is recorded by Mr. Myers of an experiment in which two patches of skin, alike in size and shape, were removed from the arm of a subject in the hypnotic sleep. The suggestion was made that the one wound would heal rapidly, and give no pain or soreness; while the other would become sore and painful, and cause, on the whole, a bad sore. The one healed more rapidly than usual, while the other place did as was suggested. To one wound was given the assistance of the subjective mind with its mysterious powers, and the metabolism of the cells was increased by its influence. A healthy tone was imparted to that region. To the other part was given the morbid effect of the subjective mind. Instead of it building a healthy tissue it destroyed and made sick the part. That, no doubt, could have been carried to the point of great harm to the arm.

It must be understood that the subject in this case was one whose mind acted with unusual promptness, definiteness, and power upon the body. While this is true, it nevertheless shows to us the hidden powers of the subjective mind; how it may build as well as destroy, and destroy as well as build. The reader may here realize the power for good or ill in the attitude of the mind toward a wound or diseased part.

The subject upon whom the above experiment was performed was, as we have reason to believe, very suggestible, that is, would act readily upon a suggestion made to the subjective mind. Most of the early experiments have been performed upon hysterical patients. Such persons are often apt and ready to take suggestions and produce the physiological effects suggested. I might say that they are self-trained. Neither the mind nor the power of the mind of an hysterical person differs from that of another, except in its training. The subjective belief of the hysterical mind is firmly fixed and passes over into bodily activity, often by the slightest stimulus or suggestion.

Therapeutic suggestions may begin to be carried out at once; but upon the whole, they are in process of action for hours, days, and weeks following. It is this obedience to instruction, and this characteristic for training, which makes possible the degree of dexterity shown by the expert pianist, or by any artist in which mechanical skill performs a part. Were it not for this ability of the mind to transfer a great portion of the bodily processes to that, so-called, automatic mind, almost one's entire time would be occupied with the minor details of our daily life.

Auto-suggestions of health and of the normal actions of an organ are in keeping with one's needs and desires. Therefore such suggestions should be carried into effect with more power and obedience than suggestions such as are given in experiments and which have no particular value to the subject.

The greatest obstacle in the way of auto-suggestion to heal and cure lies in the objective and subjective ideas that it "can't be done," "I don't believe it." I must again insist upon the importance of the active reiteration of suggestion, and the withdrawal of any open criticism or progressive judgment on the matter. Give the auto-suggestion a chance to instruct and educate the subjective mind by withholding any adverse suggestions in the way of adverse or doubtful thoughts. Rather say to yourself, "It will be done."

When we remember that every thought in the objective mind is an auto-suggestion, and in some way affects the subjective mind, and recall the powers of the subjective mind over organs and over the very cells of our body, the question of what we shall and shall not think becomes one which deserves our highest consideration and greatest enthusiasm.

Who can measure the effects and destructions of morbid thoughts habitually carried on? To the subjective mind of the person upon whom the two patches of skin were removed, a destroying suggestion was given concerning the one part, while concerning the other, suggestions of growth and health were made.

How different the processes of the two wounds! But some one will say, "That was done under hypnotism." So it was, and we will also grant that the person was especially susceptible to suggestion. It must, however, be borne in mind that the suggestions were made to him on one occasion, merely repeating them a few times so as to fix them upon the mind. In the case of a chronic disease the destroying and doubting auto-suggestion is made hundreds and thousands of times. It is repeated and repeated. The morbid, discouraging thought is often almost continuous. This often is carried to the extent that the person somehow seems to take a delight in recounting his suffering to every other person he sees.

He is the worse off for each such conversation. It all amounts to the education of the subjective mind, which comes to believe that the suffering must be; and under such premises it usually takes place. At least the body in its tendency to mend has a formidable barrier to crowd out and fight against. It is this thing that so often baffles the skill of physician and nurse. The effects of discouragement, fear, and morbid thoughts upon the organs and functions of the body differ quite widely in different people. Some suffer harm directly and do not seem to be able to escape the ravages; while others seem to have a more natural independence of the body, and less sensitive to the moods of the mind.

I believe it to be true that persons of keener intellects and finer sensibilities will suffer the ravages of grief, discouragement, and morbid views of any bodily ills, more than those differently organized. Those more highly organized and with keener minds are more responsive in everything, unless self-trained to composure and control. Such persons, by giving attention to their subjective training, will bring the bodily functions readily under control.

Every one has noticed that people suffer differently from the same degree of harm. This is due to several things. Chiefly among others is the degree of attention given, and the matter of determination not to suffer. Determination, exercised habitually by the objective mind, finally develops its character in the subjective mind, which produces its effect in any crisis, even though the objective mind be otherwise employed. If one wishes to exercise the sense of touch upon something which requires a delicate touch, he will give it an undivided attention. Some people hold the same attitude toward their bodily ills. Instead of diverting the mind from the diseased part, they fix upon it such an attention as to increase the suffering, and, as we have come to know, to do harm by the thoughts of apprehension.

Darwin has spoken of the physiological effects of grief. Among others he mentions the circulation. He found a contracted and feeble circulation. The tone gone out of muscles and organs. Homesickness has exhibited similar conditions. The physician has often realized the inefficacy of his treatment unless something would turn the course of his patient's mind. How rapid the recovery when some one from home had come, and he was told that they would return home as soon as he was able to go!

Did my reader learn nothing more than the effect of unhappy thoughts, of discouraged views, of doubt of recovery, and of all morbid ideas about himself, and thereby come to avoid such thoughts, he would be well repaid for his efforts in this study. But there is infinitely more than the *don'ts* in store for him who will train his subjective mind to serve him for health and for happiness.

In the place of thoughts of worry and apprehension are to be placed thoughts and statements to self, of recovery, health, and power. Tone is to be imparted to weakened muscles and organs. That this is the prerogative of the mind I think has been sufficiently demonstrated.

Attention and desire are two factors, in self-treatment, of great importance. The physical director has come to learn something of the value of desire on his pupil's part. If he can arouse in him a great *desire* to grow strong and athletic, and couple with that an enthusiasm that will cause him to think often of his training, and look forward with pleasure to the hour, he will make a progress far outstripping the one who has but little heart in the exercise.

Desire grows with hope. Auto-suggestions of hope can be made, which will increase the hope and desire in the objective mind, as well as in the subjective mind.

In many persons with chronic diseases, that which they call desire is of a feeble kind, and, at least in its influence, is unlike that desire which gives tone and inspiration to the whole body. One kind of desire is without hope and it is powerless. The other desire is with hope and confidence and is a power in bringing relief and health.

Another factor of importance in the application of the physiological powers of the mind is *attention*. It is not the concentration of the objective mind upon the organ or ailing part that is needed, as in some laboratory experiments in psychology; but rather a frequent oversight and application of the principles which are being used. If one is setting about the cure of some chronic ailment, or desiring to develop and strengthen a part of the body, or the whole, he must give his attention to the thing desired, and not weary of his attention and efforts; but with patience, desire, and enthusiasm, press forward, without retrospection, toward the mark of perfection. By auto-suggestions of "*I am going to succeed*"—"*I want to succeed*"—"*I will succeed, for I can succeed*," made with force, definiteness, and enthusiasm, he not only contributes toward the strength and education of his subjective mind, which in turn gives inspiration, vigor, and tone to the organs, but he adds force of character to his objective mind, and at the same time draws the attention of the mind from the ailing part, which contributes to his comfort.

The boy suffering with toothache has his whole mind fixed upon his condition. Each expression of sympathy from his mother adds pain to his pain, draws his attention the closer to his suffering. All at once the cry of "fire!" is heard. A neighbor's house is burning. The boy seizes his hat and away he goes, with "good-by to the toothache" as long as the excitement lasts. If he is permitted to talk with the other boys about the fire and all the incidents of an eventful day his respite from pain will be prolonged. Finally one of the boys notices that his jaw is swollen and remarks upon it. Up goes his hand in search of the ache. If now the incidents of the day are surging through his mind he may not be able to recall the pain at all. If he stays with the boys longer his chances of freedom from pain are better than if he should return home to his sympathizing mother.

This illustration is not true of boys and children only, but of grown people as well. If you suffer — and are where you can do so — lie down where you can be comfortable and occupy your mind with auto-suggestions, such as, "The pain is all going to leave" — "It is all gone" — "I will feel well and happy." Do this without ceasing and you will quiet yourself into a peaceful nap.

Now, my dear reader, should you fail the first few times you try this, I beg of you not to pass judgment upon the system; but remember that you have not trained your subjective mind out of the character into which it has been educated. When you have it once trained to obey your auto-suggestions, you will always succeed in alleviating the suffering. The obedience of the subjective mind will increase the longer it is trained.

You have all noticed that a hypnotist, returning every year to your town, to give the public a huge laugh at the pranks his "subjects" play, always makes use of certain old "subjects." The reason of this is that they are *trained*, not to sham, but their subjective minds are trained to respond with promptness to almost any suggestions the operator may make. It is usually easier to produce a physiological effect upon a *trained* hypnotic subject than upon another person; not because the trained subject has greater powers, for he has not, but because his subjective mind has been *trained* to obey and put into operation the suggestions and instructions given to it.

I should rather consider, from all evidence that I can find, that the hypnotized subject has no greater power over his own organism than another, but that his mind obeys suggestions — either from another or from himself — with greater promptness and attention to the work to be performed. That which can be done through hypnotism can likewise be done without hypnotism. It is subjective training that counts in these matters, not special states.

Train the subjective mind, through auto-suggestion, to become an obedient servant — one that will give its attention to work and duties committed to it. It has powers beyond our most sanguine belief. It has knowledge concerning the mysteries of the cells and organs of which we know objectively so little. Trust it, then. Give it large tasks to perform, *and give it inspiration and encouragement through auto-suggestion. Guard the mind against adverse thoughts, which, remember, become adverse suggestions.*

One suffering from a chronic ailment and habitually thinking of the hopelessness of his ill, saying to self and others, "I fear I will never get well," is like a man searching for a lost article in the night, and continually turning his back to the shining moon, and thus casting a shadow upon the part of the ground he is searching. He not only denies himself the light of the moon, but darkens the place of search. The sufferer not only denies himself the aid of his subjective mind, but turns it against himself in all its awful power to deplete and destroy.

But some one says to me, "I can't help but be discouraged and apprehensive, my mind will dwell upon my ailment. My ailment is present with me to remind me of it." Such a person has allowed the bodily condition to train the mind into thought habits concerning the bodily condition. The mind thus trained reacts upon the ailing part with harm.

Contrast this condition with the chances of an organ where the habit of the mind has become one of cheer and hope, and the auto-suggestions, "I can get well, — I will get well, — I am growing better and better. I have the power to surmount this difficulty. I will, I will," have become a part of one. Added to these auto-suggestions should be the principles of love, which I will speak of in a chapter later in this work.

If your habit of mind is gloom, fear, worry, apprehension, remember that you have fallen into a bad habit, and must reverse the condition by making a new habit. It is your privilege, on the whole, to govern the general course of your thoughts. It is true that the mind is influenced by conditions, but we must not acknowledge ourselves automatons, without power to arise above conditions or steer our course to miss the reefs ahead.

While trying to guide my reader into a better way, I am not unaware of the efforts needed to train the mind out of the errors into which so many have fallen, nor am I unacquainted with the struggles, for I have travelled the road myself.

I want to sound a warning. *Beware of slothfulness in this matter.* Many will fail because they never pay the price in effort and vigilance. A crisis will come sometime when the character imparted to the mind will be a source of strength or weakness. Every one needs to fortify himself against diseases and trying conditions.

The longer the subjective mind is trained to serve the will, and the oftener it is exercised, the more readily it will respond, and the more effective the results. This is not unlike the training of the body in the performance of physical feats. The pianist must keep in training and practice to retain his skill and dexterity.

Such subjective education inspires a feeling of confidence in one's own powers. Fear and apprehension find less room for growth. One will pass through an epidemic in greater safety and with less harm to himself. You can't afford to live in fear or anxiety. *Strengthen the inner man. Put it on its guard and about its business to maintain bodily health and moral purity.*

Thus far in this chapter I have dealt mostly with autosuggestion, or self-healing, and self-training. I shall next speak of helping others.

Considerable space was given to the demonstration of the power or faculty of telepathy. Like one's thoughts, the extent of harm or good that is done through telepathic suggestion will never be known.

We are not aware of sending to another mind the ideas we entertain, and yet we do this more frequently than we realize.

The sick person is very susceptible to suggestions of any kind. His condition often leaves his mind open to mental impressions from his doctor, nurse, and anxious relatives and friends. The sick are especially open to telepathic impressions. In a state of lowered vitality, as in any disease, the objective mind is less strong and active. In the degree in which it becomes less active, the subjective mind in the same degree becomes more active and responsive. All have witnessed this fact in hypnotism.

All that we have in the hypnotized subject is the abeyance of the objective mind, which leaves the subjective mind in control of the body. And it being more susceptible to suggestions than the objective mind, results from suggestions are more easily obtained.

We find the same conditions in a person very sick or low, differing only in degree, and sometimes even equal in susceptibility to the person in the hypnotic sleep.

In addition to the increased sensitiveness of the sick one, we often find the *intense apprehension* of the closest relatives and friends. Thus the reader will appreciate the harm that may easily be wrought by the intense worry of friends projecting their feelings, telepathically, upon the *sensitive* mind of the one for whom they have their great solicitude.

Often the wife who has borne up bravely in the presence of her sick will go to her room and weep out in secret the anguish of her heart, thinking that she is doing no harm, but getting relief by giving up to her pent-up feelings. The more intense the agony and apprehension, the more liable is she to be in mental rapport with the sick, and adding to the burden which is bearing him down.

As proof of this fact I refer to the vast array of instances where persons dying, in danger, or very sick, have telepathed to friends at great distances, with such power and force as to make them recognize the presence of the person, and to realize that something was wrong with him.

We cannot measure the harm done to the sick by the worry, fear, and sorrow of those who love the sick one. Such feelings of mind impressed upon the sensitive mind of the sick one cannot help but bear him down. Such feelings play havoc with the strong. The sick has more than enough to bear.

Another result of apprehensions entertained in the minds of friends is the effect upon the countenance, which, as Bacon says, " does disclose the present state of mind." The sick one reads the countenance and is made cognizant of the secret apprehensions.

Contrast the chances of the above patient, whose friends entertain their apprehension, and in groups or pairs give voice to their fears, each adding to the fears of the other by their morbid expressions and recitals of fatalities from similar ills, — I say, contrast that one's chances with the one whose friends are all versed in the knowledge of the mind's powers, and each guards the portals of his mind, and so governs the processes that pass in it as to make the influences going from their minds such as will give cheer, courage, inspiration, and tone to mind and body.

I feel that my reader is sufficiently prepared for a greater helpfulness, and will always avoid the harm he might otherwise innocently do, where he has a burning desire to be of cheer and help. Learn first to help yourself, you will then be able to help others.

Further application of these principles will be made in succeeding chapters.

CHAPTER X.

DOCTOR AND PATIENT.

I SHALL have to confine myself to general principles in this chapter. Each person must be the judge of his own needs. No definite rules can be laid down.

In the preceding chapter considerable stress was laid upon the development of the subjective character. It has been shown that a character of dependence, or a character of self-reliance, can be developed in the subjective mind. Auto-suggestion is the principal factor to be employed for the development of the self-reliant character. Practice has much to do also — especially in the weakening of the inner character. This is usually done so gradually that the person does not realize the direction in which he is drifting. Drugs and stimulants have been responsible for the weak and dependent condition of multitudes of people. The army of people, who almost daily take some manner of drug to give them comfort or relief, has grown to one of vast proportions.

Drugs of any kind should be used with discretion and limitation. Many people keep a drug store in their homes and resort to some remedy each time a pain or ache or slight irregularity occurs. The more this is done the more dependent become the organs and general character, and then the physician experiences a difficulty in effecting a cure. I should say, on the whole, that the self-treatment with patent medicines and like remedies is a practice which results in far more harm than good.

It is largely guess-work at best, and cultivates a drug-taking and drug-requiring habit.

Instead of forming the habit of resorting to some drug upon every unpleasant experience, one should look to the inner mind to meet the difficulty. If this is exercised until it becomes a habit the person will not experience so many little ills, for little irregularities will be dealt with by the subjective mind and not allowed to attract much objective attention. This will be done sort of automatically, the same as many physical actions, such as walking, using the jaws in mastication, and feats of dexterity.

If this attitude is taken toward the numerous minor ills, the objective attention and cognizance will be found to decrease as time goes on, until the person lives along in a condition of greater comfort than is possible under any other custom. The charge of such physical irregularities is handed over to the subjective mind, and it is trusted with the matter.

On the other hand, if artificial remedies are habitually called into requisition and the attention of the objective mind is more largely drawn upon, the suffering and discomfort will be the greater, and a sort of hyper-sensitive character will be developed. Such a person will notice and enlarge upon a great number of things, which will pass off through the unconscious processes of the one whose subjective character has been taught to dispose of those minor difficulties, instead of casting them up to the objective consciousness. It happens in many whose subjective minds have been wrongly trained that the conditions or symptoms raised to the objective consciousness are exaggerated; and the objective mind is thereby made to entertain greater apprehensions, which in turn react upon the subjective mind in the form of morbid auto-suggestions, with the physiological results of which such suggestions are capable.

That which will contribute toward the objective and subjective character of *self-sufficiency* should be made a rule of action. If the mind is thoroughly imbued with the idea that within one is power equal to all ordinary conditions, and even extreme conditions, such a mind will prove itself a giant in times of extreme need.

To be true to my general theme I must say more about the physician. What has been set forth concerning drugs is in a measure true of the family physician. Some people come to transfer the charge of their health from their inner selves to their family physician. Instead, then, of developing a high degree of self-sufficiency, with real innate powers, they become weaklings without character and power to meet a real crisis, even with his assistance.

This by no means argues that the doctor with his remedies is not to be called. It is rather to emphasize the great principle of self-development by habitually leaning upon self, rather than upon something external to self. Better "wear out" the little annoyance which comes up rather than get into the dangerous habit of needing a doctor for every little ill. Don't compromise the character of your subjective mind, which will stand you in need when a crisis really comes by selling it for a mess of pottage every time you experience a little discomfort. Become your own physician in the main, wielding the forces that are within you, and thus adding strength upon strength with each victory.

When the nature or gravity of a condition demands, then call in a physician. Having done so, give him your assistance. Follow his instructions. Add to his remedies your faith in his treatment, stimulated by your auto-suggestions. Do not allow yourself to assume an attitude of criticism, for by so doing you bring harm upon yourself. Give to your physician the most kindly feeling you have. It will return to you laden with much fruit. Supplement his treatment with such auto-suggestions as are given in the general principles in the preceding chapter.

The development of this more strenuous character should be exercised among children from infancy. If a child receives a bump or small hurt and the mother flies to its assistance with apprehensions and fear upon her countenance, she but adds to its hurt, and contributes toward the forming of a character which searches for sympathy. Her assistance can be rendered with greater service if she shows by her actions and countenance that it is not serious, and appeals to the little one's courage and strength, and at the same time diverts the child's attention from the hurt. She will thereby impart comfort and train the character toward that high goal, self-reliance.

Too many parents train their children to become sympathy-seeking, the concomitant of which is weakness. It is not sympathy-seeking that is needed, it is sympathy-giving. Sympathy-giving has for its companion strength. Sympathy-seeking contributes towards greater suffering and greater weakness.

The physiological truth of this may be illustrated thus: A man and wife are living in harmony and affection. He has become a dyspeptic, run down in body and character. His weakness has become such that she has had to assume all the responsibilities and upon her has devolved the matter of decision. Her sympathy is constantly going out to him. So faithful and constant is she in the discharge of all her duties that she hardly finds opportunity to examine herself or notice her own condition. She may have some physical trouble, which under other circumstances had caused her annoyance. She is now sympathy-giving in place of sympathy-receiving. Her own trouble is small in her eye compared with those of her husband, and from the largeness of her heart she feels it selfish to complain, and thus comes to take less and less notice of her own ill. Her mind is thus diverted from herself.

In addition, she realizes how much devolves upon her, and in her mind she constantly says (auto-suggestion), "*I must be strong for his sake.* He must not feel that he is a burden." Her sympathy, her affection, is so great that she does not realize how heavy a burden she really is carrying. She is serving, not being served. She is giving sympathy not seeking sympathy. Her mind is diverted from her own ill or trouble. Her trouble is minimized and ignored as a thing to complain of; at the same time her character says: "*I must be strong.*" Other things being favorable, or if not overworked and overtaxed, the effect of her sympathy-giving and her acts of service will redound to her physical betterment.

In the main, it is physiologically "more blessed to give than to receive." The servant who lovingly gives, and ministers unto, grows stronger in character, in physiological character,—if I may call it such,—than the one ministered to.

Let us look at the husband's case. He looks for sympathy, seeks for it, asks for it. In the degree in which he does, and receives, in a like degree is his mind drawn in attention upon the organs and conditions from which he is suffering. The result of this is to exaggerate or intensify his suffering. The reader will recall the illustration of attention and diverted mind in the case of the boy with the toothache when the neighbor's house took fire.

The more, then, that this man comes to seek sympathy, and the oftener his attention is drawn to his condition, the greater becomes his apprehensions and worry about himself. As this frame of mind grows, he increases and intensifies his auto-suggestions of doubt and fear, which weaken the subjective character and cause it to prey upon the already depleted parts. He is not the gainer, either in health or in the character of inner mind to help him through future crises.

These characters were well illustrated by two young ladies who occupied the seat in front of me in a railroad car. They had apparently just become acquainted. They discoursed freely upon various topics. The one was full of vigor and power. She related some out-door incidents which had taken place during her vacation. They were rather of a heroic nature. She told of them with spirit and relish. Her listener shivered and shrugged her shoulders, with a "How could you" at each narration of the strenuous experience. I soon discovered that this was the character throughout of the listener. She cultivated the weak and dependent character, seeking sympathy from those about her. Along with this character went the natural disposition to complain and be dissatisfied.

The other young lady showed a character of strength, self-reliance, independence, and sympathy-giving. Before they left the train I discovered that she was a hospital nurse. How different the chances for life, in a crisis, of this one as compared with the other. The one had builded a barrier between herself and disease, the other invited it with every thought and action.

We have contrasted, in these illustrations, the physiological effect, and the effect upon the subjective character, resulting from serving and being served.

The mother of a large family develops such a subjective character from her constant practice of serving those about her. What fortitude and recuperative power she shows when a crisis has come to her. While she often develops the character of self-sufficiency, by her indulgence and waiting upon her children, she sometimes fails to do the same for them.

I think the practical-minded reader will see the value of training children to not seek service for themselves, but seek to serve others. The physiological value of this, we have seen, redounds to the giver. The child who is taught to do this will, throughout life, give more and receive more by living more and enjoying more. This is a legacy which any parent will do well to leave to his child.

Let us draw a lesson again from the ardent "Christian Scientist." Disease, ailments, sickness, and all such are not feared in their homes, nor are their children made to feel that they are apt to catch this or that disease reported to be in the neighborhood. Recently I saw the children of a "Christian Science" lady eating green apples from a tree. I asked them if they were not afraid that the green apples would make them sick, and I got such a reply that I really felt that those children were proof against almost anything. While I do not recommend carelessness, — far from it, — I do recommend the development of such attitudes toward ailments, and such feelings of self-sufficiency.

The subjective mind that is imbued with the idea that it has the power to maintain the bodily conditions in any environment is indeed a formidable power against disease. Disease germs entering such a system will find themselves attacked so vigorously as to find lodgement difficult. It is the minute cells of the body tissue, and the blood corpuscles, that seem to be able to cope with disease germs attacking any part. How mysterious their work! How little do we objectively know about the knowledge and intelligence of these microscopic living creatures, of which we are physically made up; and in and among which the real man dwells!

We have seen that the metabolism of these cells, both anabolic and catabolic, can be directed or modified by the subjective mind under favorable conditions. If we could, in some way, get to it, may it not be that we would find that the subjective mind can impart its character, in some way, to those little soldiers of the blood?

If the physiologist is correct in ascribing to the cells of the blood their offices regarding bacteria and their toxins, we then have reason to believe that the above conjecture may be true. When my critic can explain how the subjective mind can, by acting upon a mere instruction or suggestion, so change the normal activities of the cells of a healthy part as to cause them to form a blister and a sore, and then heal it as instructed, he will then perhaps be in a position to object to the question raised regarding the cells of the blood. Until he can explain the known powers and knowledge of the subjective mind, how it can give tone and inspiration and instruction to the cells of tissue, caution and conservatism need be his guide in ascribing limits to its powers, and determining where it ceases to impart its character.

On a previous page of this chapter illustration was made to show how persons become cured of ailments by having their attention withdrawn from the ill. It often happens that morbid auto-suggestions so act upon the disordered part as to frustrate its struggle for repair. Many other difficulties require more than the withdrawal of attention. They need special and continued *healing attention.* There are many people who suffer from long-standing ailments simply through neglect. They failed to get intelligent medical aid and advice at the right time. Since, they may have tried without success, and have grown discouraged, thinking that there was no hope for them. No doubt there are many making that mistake now in every community. As some people seek the physician too often, others neglect to call him at the proper time, or to call him at all. They go along casting gloomy glances at their condition.

An ailment needs *attention.* If the physician is to be called, do it, and camp upon the trail of the condition with an activity of mind, and other remedial agencies, that will put into operation all of the curative faculties of the patient. *Attention, active and persistent attention,* need be given to an irregular condition in order to wake up the latent powers within one, and turn them upon the part to build and to correct. Such attention, full of hope, desire, and determination, replaces the derogatory condition of mind, by putting in place that condition of mind which has in it power to reconstruct.

The vital force which heals a patient is within the patient himself. The physician may inhibit or accelerate activities of organs, but the cure of the disease must result from the vital forces that are in the patient. As the subconscious mind has remarkable powers over these forces, it should be put about the business of healing. This cannot be done by neglect, so long as its average activities are not equal to the case, or are interfered with by gloomy and adverse thoughts. If you wish the development of a muscle, you will get it most rapidly by giving it *due attention.* Exercise alone may help some, but exercise with a fervent desire, determination, and lively attention will accomplish marvels. The attention, the desire, the hope, the faith, all are stimuli inspiring and directing the subconscious into greater exercise of its powers. It is this subconscious stratum of mind after all that is the real physician. In disease and injury it often needs stimulation, and even direction in a general way. Specifically it understands more than all outward science has to teach. Its highest activities are acquired through proper suggestion.

It is hoped that all physicians of the near future will understand how to make the best use of the patient's vital forces through an intelligent direction and exercise of the patient's subjective mind. It is also to be hoped that it will not be long until there are the best facilities for treatment of all bodily and mental ills to be had without cost. This would insure the cure of an army of people who neglect their conditions because they think they can't afford treatment, or are curtailing by putting it off.

I feel that I may leave this chapter now, for my reader to make further deductions from the general principles laid down. Permit me to emphasize the training of the subjective character. Make it a strong, useful servant, one that will defend you when a crisis comes, and it will repay you in a rich fruitage every day of your life.

CHAPTER XI.

PHYSICAL CULTURE.

It is not the purpose of this chapter to lay down any mechanical method, nor to discuss mechanical methods of physical training. There are many books written, giving systems and methods, all of which, I may say, are good and will answer that purpose. It is not of mechanical appliances that I wish to speak. They are good, no doubt all good. Many young men and women have thrown away excellent opportunities by waiting to develop themselves physically until they could afford to purchase a list of the advertised apparatus which "would make them strong."

Many of these had put off the day from year to year until the notion had waned, and finally died entirely from want of nurture. The value of the physical training school lies not in the science of its system, but in the fact that it gets the pupil to systematically exercise and inspire him with desire to develop. His enthusiasm is kept up through the spirit of the director and the contest in the class.

I believe it is true that many a person, starving for exercise, in looking into a gymnasium says to himself with a degree of desire, "If I only had access to all those appliances, I am sure I would grow stronger." As that is out of his present reach, he goes away disappointed, and continues to starve his muscles.

It is, however, not the amount of apparatus which will give vigor and muscle. The poorest youth has all he needs if he will but properly use it. As to *time*, fifteen minutes once or twice a day. Place, wherever you happen to be. All you need is enough room to swing your arms and legs, fresh air, if you can get it, a pair of twenty-five-cent dumb-bells for your hands, if you want them, or any other appliance you can afford. All these are good, *but you don't need to invest a cent for appliances.* These are only accessories, not essentials.

You do, however, need a large stock of *desire, enthusiasm, and persistence.* It is from the development of these that you will get the best development of muscles and health. It is the amount of *mind* you put into the matter that will give the best results. A great deal of *mind — of desire* — and a little exercise will do wonders and give health and pleasure in living.

I am pleased that I can give this same sentiment from one who towers above his kind in strength and physical manhood. Eugene Sandow says: "It is all a matter of mind. Nothing will make a man strong save his own concentration of thought.

"If you concentrate your mind upon a single muscle or set of muscles for three minutes each day, and say, 'Do thus and so!' and make them respond by contraction, there will be immediate noticeable development.

"It is mental first, physical afterwards. The whole secret of my system lies in the knowledge of human anatomy, — in knowing just where one is weak and going straight to work bringing that particular part up to the standard of one's best feature, — for there is a best feature in every man as there is also a worst. And yet as a chain is as strong only as its weakest link, so is the body strong only as its weakest member. The secret is to 'know thyself,' as Pope says, and knowing one's weakness, to concentrate the mind and energies upon that weakness with a view to correcting it."

There is encouragement for all in the words of this man of power and physical development. So intelligently has he developed every muscle in his entire body by direct instruction of the mind, followed by exercise, that they obey him with fidelity like a large array of obedient and affectionate servants. He takes a delight in all the muscles and parts of his body, and by that delight imparts tone and vigor to them. His knowledge of anatomy enables him to particularize all of the many muscles and give them specific mind attention. His great strength lies, not in the size of his muscles, but in their obedience to his mind, so that they faithfully do their best at his bidding, and in the uniformity of their development.

The reader's circumstances and opportunities will determine whether he can reach this detailed development or whether his will be only general. A knowledge of anatomy is well, as it will help the mind to particularize and enable it to fix upon a part. This, however, is not necessary. I wish to remove as many obstacles from the way as possible, and to leave all free, with ample opportunities at hand for their self-improvement. In this connection Sandow says: "It is not impossible — nay, it is not even difficult. It is only a question of the mind — the mind, understand. The muscles will obey when the brain leads, never fear; be patient and constant in exercise."

Let us see if we can arrive at the reason why the mind is such a factor in the development of muscle. We have the basis of this in our knowledge of the subjective mind. We will see that physical culture is in a large degree subjective mind culture, or the training of the lower nerve centres.

Not only every muscle, but each fibre of every muscle, if not every cell, is connected with a nerve fibre, which reaches the nerve centres. These nerve centres, as we have seen, are subject to instruction and education. When these centres have been trained to act upon instructions from the objective mind, any portion of the body to which nerve fibres reach may be made to respond in their characteristic way.

An army is made up of a large number of individuals. From the general commands are received. Any movement of the army means the movement of the individual members. The discipline of the army means the discipline of the individual. As the character, strength, and obedience of the individual is, so is the whole army.

Now, a muscle is made up of fibres. The fibres are made up of a multitude of minute living cells. The cells are as much individuals as are the men who make an army. They are active and alive like the soldiers. They eat of the rations given to them — suffer or improve from their diet and sanitary conditions. They respond to instructions sent to them from headquarters, viz., the nerve centres. In the battles of the part or organ, some are sacrificed while others multiply. I believe we have evidence at hand to warrant the conclusion that *character* is imparted by the mind to the very cells of muscle tissue.

If the commander of an army loses his confidence and courage, and the individuals of which it is made up learn of his fears, defeat is almost certain even where they hold the strongest positions! The strength of Napoleon's army lay in the character of his soldiers implanted by himself. His courage at the head, their confidence in him, and their individual character, made an army almost invincible.

My dear reader, I would have you look upon the cells of your body as the individual members of an army — your mind as the commander. Your thoughts are messages, the lower nerve centres are officers in charge of different departments of activity. The muscle of a part, being made up of many cells, receives a certain command, which is not a command to the muscle alone, but to the individual cells. They act in unison in the performance of an order. These companies or muscles differ in strength and dexterity. Training, as in piano playing, increases their facility.

Any movement of a muscle is the concerted movement of many cells. You wish to raise the arm: an order to that effect is sent from the mind. Each cell has power to change its form. The change in the shape of a muscle — contraction or relaxation, such as the shorter but thicker biceps muscle in contraction — is produced by the many minute muscle cells which undergo a like change. A muscle cell is cordlike in shape. Having the individual power to change its form, when the mind directs the muscle to contract, each cell draws itself together, becoming shorter but thicker. We find, therefore, that all the movements of the body are produced by the *muscle cells.*

It is the growth and education of these muscle cells which give strength and activity to a muscle or set of muscles. The mind has a very intimate relation and connection with every one of these wonderful little cells. We have previously shown that the mind can inspire these cells with a greater activity for growth, and can cause the cells of secretive glands to change the quality of their chemical products.

This gives us the clue to why it is that the mind is such an important factor in physical development. If the mind is centred upon the muscles and parts during the few minutes in which they are being exercised, and the desire for their development is strong, with an enthusiasm and vigor in thought and exercise, the cells are stimulated by the best tonic that can be given them, and blood rushes to the parts to feed them. This mind tonic continues with the cells after the exercise is over, and the growth is made following the exercise. That lower stratum of mind, which automatically goes along and directs the functional activities, has also received something. It has been stimulated with a greater *desire* for the growth and development of the parts exercised, and sees to it that the process of development is kept up. Thus the more the mind is thrown into the exercise during its operation, the more active will it continue after the exercise is over.

This fact is of greater importance to those who can only give a few minutes a day to physical culture than to those who have the time for daily class work under a physical director. It will enable that one with limited time to leave a process in full operation while he is attending to his usual duties. It will enable the athlete, who is training for a high degree of activity and development, to round out his development by giving special attention to the weaker points.

This subjective mind activity and training is a matter of such high importance that I feel constrained to give some evidence in support of it, though this has already been done in previous chapters. We know that in certain troubles in which there occurs a prolapsus of an organ, the organ may be brought up to its normal place by the subjective mind alone. This has usually been done under hypnosis. The organ being placed where it belonged, the mind was instructed to impart the necessary tone to muscles and supporting tissue. Where the subjective mind is faithful in the discharge of imposed labor, this has proved to be an effective means of treatment. The mind will go on attending to such duties for days and weeks after instruction, until the part has grown strong.

Another illustration is to be found in experiments where the subjective mind is told to heal one wound rapidly, while at the same time it makes a bad sore of another like wound. That it will continue to perform that which is suggested to it (under favorable circumstances and conditions) is proven by all deferred or post-hypnotic suggestions and suggestions given telepathically. These are often carried out as late as many months after the time given, and according to instructions given.

During the exercise see to it that you take pleasure in it, and keep your mind fixed upon the parts which are being exercised. Keep alive the idea for which you are exercising. *Strength*, *activity*, and *health* should be the dominant ideas while performing the mechanical feature. Permit me to quote again from Eugene Sandow: "It is only a question of the mind — the mind, understand."

Learn a lesson from his following words as regards persistency: "I resolved to make the most of my poor physical condition, and went at the labor of revitalization with energy and persistence. You perceive I have somewhat succeeded, and let me tell you I am at it still."

No man, having developed a fine physique, should cease the daily exercise, desire, and attention which built it, and, through the remainder of life, live upon his capitalized energies like the bear in its hibernation upon the fats stored in its body for the purpose. The physical energies like our affections and charities should have daily exercise that they may continue to be one of the departments of the active mind throughout life, instead of being a back number crowded into some obscure corner and allowed to fall into desuetude for want of mind attention.

The best shoulder brace for the youth is his *desire* kept alive by a little attention to his carriage. Let this desire become fixed in his subconscious mind or nerve centres, until that mind is always attentive to its duty, like the veteran spoken of by Professor James:

A practical joker, seeing an old veteran passing by, called out, "Attention!" which brought him to position and his bundles to the ground.

This principle will apply to any feature of physical culture. If you have a certain end you wish to reach, *give it your mind — your desire — your attention.*

You have no doubt often noticed the change which has taken place in a few months or years in the carriage, vigor, and elasticity of step in the young man or young woman after marriage. And why? It is not always that their lot is any harder or that they are less satisfied with life, for that is not always the case, but it is because the desire to appear well has become less and personal attention has come to wane.

It is not alone the young who may improve their physical bodies and thereby their health; but those advanced in years may do so as well. The young may by this physical development and mind training contribute to their longevity, and, as they pass through the years of greater activity, enjoy much of life and life's opportunities that will be denied those who neglect to give attention to this matter until they come to think it is too late. That person who keeps himself in daily training, if for but ten minutes a day, and has his mind trained to hold its attention upon the exercise and the health and development desired, will escape many of the ills common to the public, and when a crisis does come to him he will not only have the physical vigor to fall back upon, but he will have a mind development which will be as a physician to him. During his exercise he has been giving instruction and imparting tone to the cells of his whole body in the order in which the various parts have been exercised. He will be the better able to command his subjective mind to perform its work of healing. The muscle cells, having been trained to respond readily and to develop, will be made to retain a large degree of their vigor even through the most trying ordeals. Organic adjustments will come the more naturally under such a régime.

Any system of exercise that is adopted should not only give development to the arms and legs; but especially, if any part of the body is to be given preference, to the chest, back, and abdomen, these parts contain so many of the organs which should always be kept in perfect order. During the exercise of any part, the mind should incorporate the organs of that region. It can give tone to the organ and strengthen and build it up. As you exercise, *think*, *desire*, and *attend*.

Make up your mind to be your own physician, and be it. It is your privilege.

More recent investigations in the fields of psychology and physiology show that a vast number of students in all branches, who are striving for high intellectual attainments and possibilities, are doing so in a one-sided manner; that they are denying themselves a factor which stands second only to the mental application itself. I have reference here to physical training, intellectually carried on. I wish to let Angelo Mosso illustrate this fact. He says:

"Great impressionability and the capacity to fix the attention for a longer time are, doubtless, two of the chief conditions for artistic genius. But I believe also that the exercise of the hands exerts an influence upon the development of the mind.

". . . In this lecture I have sought to show how intimately related are mental processes and movements. If we desire to make a pedagogical application, we might say that physical education and gymnastics serve not only for the development of the muscles, but for that of the brain as well."

How many young people, business and professional men deny themselves that great assistant to brain development — exercise. All their attention is given to mind culture from the mistaken idea that mind culture comes only through sight and hearing, and the mental processes, as in thinking. Perhaps, then, the activity of limbs and muscles have more in store for us than the mere increase in health and bodily vigor.

The one who will train himself daily as this chapter teaches will not only be benefited from a physical standpoint, but the same character will tend to be carried out in his business vocation. It requires *attention*, *desire*, *application*, and a feeling of "*I can*" to succeed in any vocation.

I need only hint at bathing and breathing. Take a cold sponge every day. Throw your mind into it. Force the blood to the surface by a little exercise and a great deal of mind. You will find it invigorating to both body and mind. Take daily breathing exercises. If you will study the cell life of your body you will realize more fully the importance of a greater lung capacity. Exercise both upper lung and abdominal breathing.

Every one should desire to be healthy and strong. Strength, health, and manifest vigor is a benefit to all who see it. The weak are made stronger by mere contact with the strong. It is a great mistake for sick and ailing people to visit and congregate together. They should have the society of the strongest. They cannot help being injured on the one hand and benefited on the other.

It is appetizing to sit at dinner with a company of people full of vigor, cheer, and healthy appetites. Dean Swift has said: "A fig for your bill of fare, show me the bill of your company."

The Spartans became a nation of athletes because of the pride and desire for strength, and because of the attention given to physical development. Let the young and old desire the same to-day, but let it be a loftier desire than actuated the Spartan of his time. As the body grows stronger, see to it that the mind grows, not only stronger, but purer. Dedicate it to high and noble thinking, and the body will respond to nobler acts. Let your strength, your vigor, your health, be an inspiration, a benefaction to all about you. Desire power, not for self alone, but that you may help the weak. Be the good Samaritan to many as you pass along, and in your giving receive more, that you may be able to give the more abundantly.

It is a blessing to be rich, if the riches enlarge the higher faculties of the soul. It is a blessing to be strong in body and mind if that strength is only used for noble purposes. Your permanent wealth lies in the measure of your soul; your soul is measured by its charities, its cheer, its benefactions.

CHAPTER XII.

PERSONAL POWER.

PHYSICAL power carries with it many advantages. It affords a degree of health and comfort that the weak body cannot give. It enlarges the capacity for work and for enjoyment. It gives a measure of comfort in rest that the weak body cannot afford. It naturally gives confidence in self, in the present, and in the future.

There is another side to physical culture, which, in some respects, carries with it as much power as the strong body. *This is attractiveness.* While in a sense it is physical culture, in its truer sense it is soul culture. The character of the mind *does* reveal itself in the features of the body, and especially in the face. Grief has its unmistakable expressions. If continued long, the subtle powers of the soul will mold and chisel upon the features of the face, like a sculptor upon his model, as he labors to reveal the image he holds in his mind. If he is to produce a face beaming with joy and love, his mind is not dwelling upon anger and hatred. If his creation is to bespeak repose, the image in his mind is not turbulent or irritable. He puts in his mind what he expects to make appear in marble and clay. So with the sculptor within us. We give it the image, and it models after the predominant pattern or study.

This is carried on unconsciously, without any direction on our part. If hatred and anger will mold the countenance so as to disclose the character of mind, even against our wishes, may we not *direct* that master sculptor into molding the countenance into that which bespeaks cheer and love? Love is in harmony with the highest and most powerful laws of our being. Love is *normal*, if that term may be employed in the idealistic sense. If normal, and in harmony with the laws of being, as is proved in its effects upon the health, it is then a *power* within man. Anger and hatred, both abnormal conditions and destructive to health, dig deep furrows in the face and model a forbidding countenance. May not love, cheer, peace, and contentment, accompanied with *desire* and *attention*, do much toward improving the countenance?

There is personal power in a countenance that attracts people to it. Many a person has gone through life almost alone because of a personal effect which repelled instead of attracted. They have wondered why they were not sought out, but rather avoided. Possibly they thought that there was power in a forbidding countenance. How mistaken! Power lies in that which attracts. This power to attract should be desired by all, whatever may be their station in life. If our interpretation of the laws of life and being are correct, we may say with certainty, that the *purer* and *nobler* the desire for personal power the greater it will be, and the richer will be the harvest of rewards. How many of us would have been spared the heavy and forbidding countenances we wear, had we but intelligently understood the creative powers of our souls. Innocently and ignorantly many of us have harbored such images in the mind, of envy, pride, selfishness, criticism, and suspicion, that the power within us has cast the image upon our exterior. Gladly would we rid ourselves of this exterior, which may not now be a true representation of our interior, yet we go along and make the best of it. This is what Ruskin had in mind when he spoke of the fairy palaces we might have builded out of thought, had we been properly educated in youth. How inexorable are the laws of cause and effect in our being!

At the moment of the inception of the individual's existence, nature says to some, "Grow comely and attractive," while to others she speaks a harsher language, and endows less richly. While each individual has this *definite tendency,* each act and thought throughout his life bears upon the general course, and shifts it from one side to the other. This creative power, acting upon stimuli, has made harsh, cruel, or hideous the face of many a one to whom nature had been lavish in her earliest endowments. Again she has kindly smoothed out the less attractive lines from many whose inception was not so fortunate, but whose after life has been in keeping with the higher laws of their being.

Often, where the heart has been changed, the countenance does not fairly represent it, making room for many wrong impressions at first sight, or on first acquaintance. After the rains have furrowed deep into the hillside, and the winds have made rugged mounds where the landscape was pleasing to the eye and inviting to all, the labor of reconstruction, to again beautify and make attractive, is not accomplished without effort.

If I interpret correctly the laws of the mind, there is hope for many to do much toward the softening of the harder features, and presenting a more inviting countenance. This like all other good things is to be accomplished through *effort* and *desire.* Realizing the creative powers of the mind, the functions of the cells, how they can construct; and, recalling the obedience of the subconscious mind to instruction, we have the basis of the possibilities for the making of greater personal attractiveness.

In the cases given of stigmata, the mind acting upon the cells was able to produce letters upon the body, yet having no pattern to go by excepting the image in the mind. Is it not natural for love and kindliness, predominating in the mind, to work their likeness upon the features of the face? What can be more natural, or more in keeping with the universal observation? Have we not creative powers in our grasp, that may be intelligently operated? May we not determine much that the countenance shall express? May we not become sculptors working upon our own exterior, and reveal the ideal held in desire and in mind?

All this is truly one's privilege. The mind does reveal itself in the countenance without our conscious direction. It may be made to do so all the more under the stimulation and direction of *desire* and *attention*. Every emotion has its corresponding expression. An emotion is but a frame of mind — a series of mental processes. Actors and impersonators cultivate the faculty of expression, until they can instantly project upon the features the present mental image. The mental state must exist before the outward expression can take place. It may either be an objective or a subjective mental state.

In the chapter Mind and Body is shown the constant supervision of the lower nerve centres over the activity of the cells of any part of the body. This, we recall, is *mind* supervision. How intimate is this relation! How continuous and ever watchful this supervision! While the normal consciousness is actively engaged, or resting in sleep, this remote region of mind is receiving calls and sending orders to all parts of the body. This vigilance does not cease so long as the nerve fibres are intact.

How responsive and obedient to the orders of the mind are the muscle cells of many parts of the face! What opportunities this intimate relation gives for the culture of the facial features! In this intimate relation and obedience of the muscle cells to the subconscious mind, lie the happy privilege of *speaking* to these wonderful workers, and enlisting their mysterious services in the desires of the heart to permanently reveal the highest character of the soul.

These privileges will be realized in the degree in which attention is given to the exercise of expression, and to the continuity and intensity of desire; also to the genuineness and integrity of purpose.

Do you desire to develop the noblest qualities within you and attract to yourself the choicest characters about you? Some one has said that "thoughts are magnets, and attract their own kind." Observation and experience bear this out. It indeed appeals to one as a natural sequence.

It is in *thought* that we find the basis for the development of the highest and strongest personal power. It is to the exercise of thought, then, that we must go for this development.

Through the expressions of the countenance the mental state is revealed to the outside world. How important, then, the care and improvement of this index. With our knowledge of the creative powers and character of the subconscious mind, it is not difficult to arrive at practical methods for the exercise of our privileges in personal development.

For a short time every day go where you can be alone and comfortable. Quiet your body and mind, and shut out from the mind all the activities that may disturb, as your fears, ambitions, worries, and all like processes.

Learn to quiet yourself on the basis taught in the chapter Subjective Training. Let your mind dwell upon things that are pure and good. Soften your heart toward all things and fill your being with sympathy. Think of love as being the only great power in the universe. Extend that thought into the vastness of infinity. Dwell upon the power and beauty of love in whatever form it may be found. In your quiet meditation, let the feeling of kindliness toward all things so fill your soul that you feel it permeating every part of your being, until you find that you are breathing deeper, as though the very air were charged with the element of love.

See to it that this inward draft, as it were, is indeed vitalizing to you. See that it shines out through your very countenance. Desire that the countenance shall ever speak this beautiful language to the outside world. Peacefully think of the creative powers of the soul, and, in confidence, direct your inner mind in the creative work you desire done. Feel that as you are doing this you are harmonizing with the great laws of your being.

This spiritual bath, taken daily, would soon grow into a pleasant habit, which would so specialize the brain cells as to call for its daily exercise. More than that, it would, with each succeeding exercise, continue the subconscious activity longer and longer after the termination, until that happier condition might become so continuous as to have no beginnings or endings.

On retiring for the night, quietly and peacefully fix the mind upon the good in life. Soften the heart, and desire that this better frame of mind should become externalized in your physical being. In this way you may do much toward directing the subconscious processes which reveal themselves in dreams.

You say a dream is not harmful to the body? It can shock the nerves and disturb the functional activities the same as an emotion that takes place in the waking state. I need not enlarge upon this, for all have had their experiences with dreams.

Look at the face of a sleeping child that has been kissed to sleep by a loving mother, and learn a lesson from its repose. How profound and restful its sleep! Cheer, love, hope, and confidence in the future are all revealed in those delicate outlines.

Would the grown person, on retiring for the night, but free the mind of the ambitions, worries, and the business of the world, by putting in their place those things more lovely and sympathetic, the creative powers within him would be able, during the night, to smooth out much of the harder lines that had been made during the day. The rest would be more like the rest of the child smiling with the memory of the mother's kiss. What great opportunities are at hand in utilizing the hours of sleep for our self-improvement! While the objective mind is at rest, that great region of subconsciousness is awake and about its business. Before the normal consciousness has closed its doors for the night, it may direct the course of the subjective mind into such avenues of activity as will give rest, peace, and health to the body, growth to the soul, and attractiveness to the features.

Look over your past life and see if you have availed yourself of this opportunity to direct the creative activities of your mind during the hours of sleep. Possibly you will find that many times you have given to your subconscious mind images that you would not want externalized.

Send your child to bed with your benediction and kiss instead of a frown. Its delicate features vibrate under the ruling frame of mind. Here lies your opportunity to improve upon the natural cast of your child's features. The plastic period of youth should be made the most of, and your privileges are greater than you realize.

When taking this exercise of repose and kindlier thought, see to it that its influence is made abiding and continuous by conducting your actions, of every hour of the day, in keeping with the end desired. You have had a sweet, soothing repose, and uplift from your spiritual meditation. You are better for it. Your innermost being is enriched, and is setting about to tell the outside world of the good things within, by working upon the countenance, the natural index to the world. While happily engaged in giving instructions to the great army of builders — the muscle cells — you destroy the whole work by giving away to a burst of temper, a feeling of hatred, envy, worry, or other like mental state. You have thus shocked and outraged the finer sensibilities by stamping under foot the bright and happy study, after which that master sculptor — the inner consciousness — was patterning. Worse still: you have given to it a new study, hideous in its outlines. You have abruptly ordered it to model after that unhappier study.

At the same table in a dining-car at which I sat eating, sat a lady partaking of her dinner. The service in the main was good, and she seemed to relish her dinner until she came to taste of her tea, which was not what she had ordered. A flash of temper revealed itself in her countenance, and calling the waiter to her, she upbraided him for not bringing the kind of tea she had ordered. Her feeling did not subside during the rest of her dinner. She had given a shock to every organ of digestion, especially to the stomach and salivary glands. These organs could not prepare or receive the food eaten with the same degree of comfort that they could under the stimulating and pleasing influence of a cheerful and kind disposition. She had paid a dollar for her dinner. She did not get the full worth out of it, for she had cut off her capacity to relish, and probably made difficult its digestion. For her anger, she did not get satisfaction, but robbed herself of much of the satisfaction for which she was paying. How unprofitable is anger at any time or in any place! She had forced upon her creating mind a model for it to work from; of such expression, and revealing such a character, that, had a photographer offered to sell the likeness to her, she would no doubt have done herself a still greater harm by a still greater emotion.

I have been speaking to those readers who have high ideals; to those who see more than mere sentiment in expression of universal love; to those who wish the society of the truest and noblest men and women; and whose purposes are noble and good. It is right that the true character and state of mind should be revealed to those about you. Seek to cast upon the exterior the *best* that is in you. This desire and frequent exercise will do much toward developing your better character, as well as your exterior. Any means that will make you truer, more loving and sympathetic, is a worthy means. I maintain that as you guard your actions and thoughts, so that they will not disturb the more pleasing countenance, the exercise in expression will contribute largely toward the development of the real character you wish to reveal.

This may be illustrated by what has previously been given. Cast the facial features in an expression of intense anger, and in that attitude try to think a loving thought. You will find that you cannot do so. You will find that the expression has an effect upon the state of mind. Thus while you are endeavoring to hold in the mind the desired image that it may be externalized, the expression itself will assist the perpetuation of the image. Each in this way reacts upon the other, for each is naturally the concomitant of the other.

Let us look at the mechanical side of facial culture, now that we have studied, though too briefly, the mind or soul attitude.

Any organ or any part of the body needs a certain amount of daily exercise to keep it in the best condition. It is the cells that do all the building, and they are nourished by the blood. Exercise stimulates the activities of the cells and brings more blood to the part. This explains the value of face massage, a thing which is practical and beneficial. There need be no mystery about it, for it works upon very simple laws. You do not need to go to a massauer, as you can do all for yourself. There is more in what you hold in your soul than in the way a certain manipulation is to be made. You may go to the most skilful massauer, and, while in his chair, entertain thoughts of selfishness, pride, envy, malice, and worry, and go away having received nothing more than the exercise of the skin and muscles of the face. You have only received a part of your privileges. You went there to be made more attractive. It is right to desire it. But you stood in your own way if you did not guard your mind, for you put in operation the creative powers of your deeper being against the thing you desired.

Be your own face massauer, unless your opportunities are unusual. An important factor lies in the matter of *desire* and *attention* to the thing desired. If you conduct this exercise yourself, your attention is the better occupied upon the end you wish to accomplish. As you stand before your glass, *think of what you want done.*

Believe that the cells will accomplish your desires. Put into your mind the purest and best in you. Give the cells the benefit of exercise with your hands and fingers. Think of what they can do in filling up furrows and rounding out features. Intelligently direct the work of improvement.

You need not become vain as you do this. Guard against it, for beauty does not lie in vanity. Do not put it in your way. Let your soul speak a purer language as you conduct this part of your toilet.

This culture need not be attended with expense, save that of a few minutes of time each day. Exercise of the muscles and skin, coupled with mind exercise, will exclude the need of costly lotions, powders, brushes, and kindred appliances. You have your hands and your mind, you need nothing more.

I do not wish to encourage acting. I would have you *be*, not act. But if you are desirous of self-improvement in the truest sense, and if you can assist by acting, you are justified in the means. Do not lose sight of the fact that simulation is a tricky fellow, and when you least expect it, will betray you to the world. While you are endeavoring to create an attractive exterior, with an ignoble purpose, the work of creation is being delicately colored and shaded after the nature of the true (though would-be hidden) interior. You will find that you are deceiving yourself more than the world. After you have become (as you think) expert in the art of projecting the better and hiding the worse, the truth reveals itself through that finer and more mysterious knowledge and judgment of others, which we commonly call intuition. May we not say that this intuition is the work of that marvellous subconscious region? We get the impression, we cannot explain how; but this we know, it is an impression which clings to us and battles for recognition.

How we deceive ourselves when we think we are most successful in deceiving others! Is it possible to direct the subconscious mind (obedient as it may be, with all its wonderful powers), to tell a story upon the countenance not in accord with the true nature within? In the truest sense it is impossible. Many succeed in fooling a great number, themselves included; but it cannot deceive all, nor can it deceive long.

The working power within one must be, in the main, true to the study furnished it from which it models; so that a selfish and ignoble purpose assumes the form of a study, which, unbidden, passes backward and forward before the study after which one desires the exterior to be designed. How many of us regret that we did not know this earlier in life! Perhaps, in the main, our purposes were not so bad. Perhaps we thought that this and that, being only little things, could not do much harm, or show itself very much to the outside world and thus stand in our way. Well, we were mistaken. More mistaken than we shall ever know until we come to comprehend *all* in some other realm where we are free from our limitations.

You ask, "May I not do much to create for myself an exterior which will be to me a power, and practical for my general welfare, though I do not build it upon the high plane of righteousness and charity?" Yes, you may, if you are willing to take less for your life and life's opportunities than nature, the world, and kind heaven is holding out to you and importuning you to accept. You can find examples of this on every hand. The exterior has been of assistance, in a way, but as it has been superficial, so is that which it has drawn to it. Many a business man has made material gain through a smiling countenance and affable manners not genuine, with nothing but selfishness in his heart; but he has inevitably received only what he has purchased. If he paid in counterfeit, in counterfeit he received. No deep student in the philosophy of life will deny this conclusion. The only lame part of it is that we do not harmonize ourselves with this inevitable truth.

Wonderful are the creative powers of our minds on the body, and especially on the face, when directed by the will. And yet how true to the pattern — the real character — will be the externalized image, read of men in the inexplicable language of the soul.

No man can love always and love greatly without being greatly loved in return. This is truly the genuine coin of the universe. It will pass at par in any port. It will pay a dividend wherever invested. It speaks a language, like music, that all nations of the earth can understand.

The basis of the most attractive and most powerful facial culture lies in soul or character culture. Anything less than this will only mete out to you a *part* of your privileges. It is yours to choose whether you would rise to your supreme privilege or accept less, because upon the surface it is more glittering and apparently more easily acquired. If you choose the latter, reserve your criticism of the one who will sacrifice (as it appears to you) for that higher and nobler attainment. If you are not willing to pay the price, do not hinder another from striving for that high prize. Reserve your criticism of the ideal, on the basis of the fact that what you call the *practical* may, after all, be the *impractical.* The true philosophy of the practical life has not yet been solved, so as to be accepted by all men. The active money broker has his ideas of the practical. With many men it means the ownership and control of houses, lands, stocks, and bonds, with a dollar mark in every cell of the brain. Now the only truly wise man that this world has ever seen said that this is indeed *impractical.* So there we are. Each must settle this for himself, not for another.

May we not soon find that he is most practical who conducts his daily life so as to be capable of loving the most? Are we not nearing the time when love, cheer, and kindliness will be the standards of personal attractiveness? Are we far from it to-day? Is not the greatest personal power of the future to be wielded, not by the iron hand, but the larger, more generous, and sympathetic soul? Is this not true of our advancing civilization?

I would hasten the day when parents and teachers would early instruct the child in the *true personal power.* The opportunities of youth to improve and beautify the exterior are greater than is generally realized, if they are properly instructed in the creative powers of the mind, and are made to understand the importance of purity of thought and action. The true personal culture is one that lays its foundation in the character of the soul, and builds outward, strengthening and developing organs and muscles, beautifying all the features, and expressing to the world power, cheer, and sympathy.

CHAPTER XIII.

CARE AND TREATMENT OF THE BODY.

In this chapter some of the common functional troubles will be dealt with. It is the author's desire to enable the reader to be his own physician in the main, to inspire him to keep a general supervision over the conditions of his body; to correct any functional troubles that may occur and thereby avoid serious structural changes that are the results of imperfect organic activities. In the matter of health, the ounce of prevention outweighs a vast amount of cure. Effect follows cause with precision, and the law of compensation is inexorable. Innocence and ignorance are not excused, but the harvest is as the seed sown. Abuse and neglect pay the penalty without fail.

Nothing more than simple, common-sense fact will be advanced in this chapter. We feel that it will be profitable to review with the reader some of the general laws governing the body.

Whatever manner of treatment may be given to a patient, it is the vital forces within the patient that will determine and in reality effect the cure. This fact should always be kept in mind, as it will emphasize the importance of keeping up the vital forces, and keeping the organic functions in the best possible condition.

The blood is the healing and the vitalizing medium. Upon its condition will largely depend the condition of body and mind. The quality and quantity of blood will depend upon the quality and quantity of food digested and absorbed. This will depend upon the condition of the organs carrying on digestion. A wound is healed by the blood, and the rapidity with which the healing takes place will be governed by the amount of blood supplied the part, and by its quality. The great healing medium lies within man. The failure of the blood to circulate properly to any organ or part will result in one or more of the functional or structural disorders. The heart itself depends upon the blood for its power.

The builders and workers of the body are the countless little protoplasmic cells. When these cease their active labors, development ceases, or atrophy sets in, making inroads for diseases of all kinds. All these little workers must be supplied with food the same as any larger organism. Deny them food and they suffer as any other animal suffers from starvation. The properties of the blood are the food upon which they feed and are made strong and active. We find that these little cells are entirely dependent upon the blood supplied them. If the circulation to a part is obstructed the cells will suffer in like degree. We have the basis of our physical life in the cells and the blood supplied them as food. The cells will faithfully perform their mysterious labors if properly nourished, and proper exercise and sanitary conditions afforded them.

How important, then, to surround these little workers with favorable conditions. As the blood is their food, it behooves man to keep the organs that produce it in normal condition. The stomach, liver, pancreas, and intestines are the principal organs that produce the blood. The care of these organs deserves special attention because of their great importance to the health of the entire body. Everything must suffer if these organs are not performing their functions well. For centuries the medical fraternity has sought remedies to correct any disorder in these organs. It has always recognized the fact that here was the objective point in treatment. Here is also the important region for the maintenance of health. From the way these organs are neglected and abused by a great many people one would not think they realized how important they are to them. The cause of most every disease may be directly traced to troubles of the organs of nutrition.

As the food is the material out of which blood is made, the question of what shall enter the stomach is of course one of importance. This will not be taken up here, however. Most any reader is competent to select fit food. It is not the bill of fare that needs attention as much as the *ability* to digest the food that is eaten. All we have to say on diet is, eat plenty of plain food, and be temperate with the delicious and tempting dishes. One is not liable to over-eat of plain food.

Supply the digestive organs with proper food, and supply the secretive organs with a sufficient amount of water. It takes saliva, gastric juice, bile, pancreatic juice, and the intestinal fluids to properly digest food eaten. The great majority of people suffering from indigestion drink too little water. They do not take enough liquid into the system to supply the digestive fluids needed for normal digestion. Nature must then cut off the amount of food taken into the stomach. Often a larger quantity of water is the only remedy necessary for disordered digestion. A few people drink too much water. It is usually necessary for an adult person to take from four to five pints of liquid every twenty-four hours to supply the secretions of the body. Sometimes people neglect to answer nature's call for water, until they seldom ever feel thirsty. You do not expect rain out of dry atmosphere, nor should one expect proper digestion and elimination from organs without digestive fluids. Now this is a matter that is neglected more frequently than one would suppose.

A lady recently stated to her physician that she had not experienced a natural action of the bowels for twenty years. He inquired about her drinking. She said that she never drank water at all, and drank only about a pint of tea each day. She said that no doctor before had ever inquired about how much water she drank. She had stood in sore need of that bit of advice for almost a quarter of a century. Is it any wonder that a slice of bread was all that she wanted for a meal? It is needless to remark that she lacked vitality and was extremely irritable. Her elimination was so poor that it showed itself in the color of her skin. For years she has naturally been on the verge of nervous prostration.

Such cases, varying in degree, are to be found by the thousands. Travel where you will and you can't escape the glaring advertisements of pills and drugs which claim to be cures for bowel troubles and nervousness. Millions of dollars are spent every month in such advertising. What does it mean? It simply means that the nation is chronic in nerve and bowel conditions. The natural remedy for the nerves lies in the matter of nutrition. Nutrition, then, deserves the first consideration.

Are you troubled with constipation and imperfect elimination in general? If so, it needs looking after. As common as this trouble is, it is one of the most stubborn things for the physician to handle with his usual remedies. It lays the system open to disease by lowering the vitality, and from the presence of waste matter not properly eliminated. You can never afford to neglect this matter of elimination, for you cannot tell what unlooked-for trouble may arise in most any part of the body.

The officers in charge of the sewerage system of a large city have neglected their duties. The sewers are not carrying off the waste from the city. Citizens here and there are taken sick with various diseases. Many die. Many go away. What is the remedy? Open up the sewers. Flush them with enough water to sweep out all the waste that has lodged here and there. See that no waste matter remains for any length of time, but that all is swept out.

Man's system is much the same. Trouble, in some degree, must follow if the sewerage is neglected. The citizens of the body — those countless millions of working cells which perform the real activities of the body — suffer in exactly the same way as the citizens of the city. Disease germs entering the system find waste matter upon which to thrive and multiply. They find that the cells are not nourished and strong enough to destroy them, so they in turn begin to destroy the cells; and then the disease is on in full form. In the city the disease germs multiply in the waste matter, and from there begin to attack those persons whose conditions are not up to the normal standard and thus not able to resist the intruder. The healthy and perfectly nourished cell seems to have its own mysterious way of dealing death to intruding germs. Whether it produces in its laboratory a chemical that destroys the intruder, or what, we will not discuss. We do know that our safety lies in providing it at all times with good blood, exercise, proper temperature, fresh air, and rest.

You find upon self-examination that your elimination is not perfect. You ask for the remedy. It will be very simple, so simple that some, like Naaman, will think that there can be no virtue in such a commonplace exercise. No incantations; no mysteries; no draft upon your superstitions; nothing but common sense. How very uninteresting!

The following are instructions given to physicians by Dr. Parkyn, of Chicago. Many old practitioners go to him to be taught the simple matter of suggestive treatment. He says:

"To treat a case of constipation, place the patient in a reclining position; explain to him that it is necessary for a person in health to take from four to five pints of liquids in the twenty-four hours to keep up the secretions of the body; that you wish him to take this amount in small sips; that he should sip from fifty to one hundred times a day, and at every sip he should think of what was said to him during his treatments and of the condition he desires to bring about. At every auto-suggestion the mind should be centred for a moment on the hour at which it is desirable the bowels should move, and the patient should keep the appointment at that hour, whether so inclined or not."

This is the most successful treatment that Dr. Parkyn, with all of his drugs, has to offer to the regular physician. The reader does not need to go to the physician to get this, for, after all, it is not what the physician does, but what he gets his patient to do. The reader who has followed closely in the chapters on Suggestion, Subjective Mind, and Mind and Body was already prepared to assist himself in correcting troubles of this kind.

If necessary, fix the mind upon what you desire on going to sleep. Repeat over and over your requests to your subconscious mind. It has the power and should obey you. Do not forget the value of fresh air and exercise. When taking exercise see that the abdominal region is not neglected. Exercise your lungs by filling them full of air many times in succession. You will give a wholesome exercise to the bowels by practising diaphragm breathing. It exercises the lower parts of the lungs and the bowels at the same time. You can do more for yourself in these matters than drugs can do for you. Feel your power and exercise it. Take a hand in the functional activities of your various organs. Don't misuse them and they will serve you well. We are all too prone to neglect to give our organs the best conditions from which to labor. In this important matter of elimination the other channels besides the alimentary canal should not be neglected. These are the care of the skin and the lungs.

Here is a call for the large use of two elements. As is always the case, when nature requires the free use of anything, she has been lavish in her supply. The skin, as all know, is one of the channels through which the body is relieved of waste matter and is kept pure. Water is the element that cleanses the skin. How plentiful and cheap. I need only hint at the matter of frequent baths. Important? Yes, beyond one's ability to describe. The bath opens up millions of little mouths through which air filters and enriches the blood with oxygen. In this way you increase your breathing capacity. As you increase your breathing capacity, you add to the purification of your body and increase its vitality.

In treating of elimination we would be doing only a part of our duty if we neglected to speak of the lungs. These are the great purifying stations for all the blood of the body. In addition to relieving the blood of the impurities it has gathered in its ramifications through every part of the body, the lungs supply the oxygen of which every living cell of the body stands in constant need. Cut off the supply of oxygen and see what will happen. Shut yourself up in a close room for a day and try to get brilliant responses from your brain. You will find that you can get nothing of value from it. Yet many people complain because the workers of their bodies do not seem to be performing well their parts, when they are denying these little workers the most essential element that they stand in need of. Nature has been lavish in her supply of this element. We are not able to measure the depth of the atmosphere surrounding this earth. Nevertheless, a great many people take in air as though it were expensive and they must economize. In various ways they decrease their lung capacity, until they are indeed sparing in their consumption of air.

This is especially true of a great many people of sedentary occupations and people of leisure. So little that they do calls upon them for any manner of physical exertion. They never run, make quick movements of the whole body, or lift a great weight, or do anything that will cause them to breathe rapidly and distend the lungs with air. Only when a yawn occurs do the poor lungs get a deep breath of nature's lavish supply. Being housed up in the winter months, such persons will feel the need of a "tonic," and the druggist will do a rushing business in providing a substitute, at a dollar a bottle, for that which could not be afforded because it cost nothing more than a little exercise in taking it. So queer is the economy of our times.

But then there is a degree of mystery in a bottle of widely advertised medicine which satisfies the credulity and that remnant of superstition to be found in many. They expect that in some mysterious way the elements contained in the remedy will touch the right spot with the hand of magic, and thus establish the needed equilibrium and supply the missing vitality.

Allow me to draw upon your imagination as we look into the magic of a deeper draught of air. You have been confined to your office, counter, school-room, shop, or home where the air is not as pure as that afforded the farmer at his plow, or the shepherd on the hillside. Your labor does not call upon you for special physical exertions, as will the occupation of those. Your lungs go along day by day, month after month, quietly working at a certain pace, never changing very much in the quantity of an inspiration, therefore giving little inducement for the exercise of the full capacity, or the development of greater cpacity. Under such conditions the capacity of the lungs will be found under the normal, or what it should be for a person of a certain size. You doubt this? Go to a wide-awake physical director and put yourself under his training for a few weeks and notice the increase in your lung expansion. It will prove to you that you have only been using a part of what capacity you had. He will rapidly bring the remoter cells into active use.

You find that you need a tonic — a bracing up. Try the magic of several deep draughts of air. Slowly fill the lungs and then exhale. Repeat this several times before you fill them to their extreme limits. At first this may be unpleasant. It may give you a feeling of dizziness. This will pass away after you have accustomed yourself to this exercise. Give several minutes to this breathing exercise every day. Several times a day if you will. When you leave your office and step out upon the street, fill your lungs full of good fresh air and give a *thought* to the idea that you are developing more breathing capacity, that henceforth you are going to furnish the workers of your body with purer blood, laden with more oxygen.

Let your mind dwell upon the protoplasmic cells of any organ or part of your body. Take the stomach, for instance. It is the first great organ of digestion. Each part or layer of the stomach is made up of millions upon millions of little working cells or beings. Certain great colonies of these little cells work together to perform a certain task. Some of them, all working in harmony, give the rhythmic motion that is so necessary for active digestion. Others are engaged in manufacturing the fluids which act chemically upon the food taken into the stomach. Each little cell, a chemical laboratory in itself, does its part of the whole work accomplished. As it is a worker, it must be fed, just as well as the hands in a shoe factory or iron foundry. It feeds upon blood, and does its work well if fed upon good fresh food. The quality and quantity of its product — the gastric juice — will depend largely upon the quality and quantity of blood supplied it. Certain branches of arteries carry blood to these particular cells and bathe them in this liquid through the minute capillaries. This blood has come to them directly from the lungs, where it is supposed to have been purified by contact with pure air, then loaded with oxygen so important to the working cells. But you have not been breathing properly, and you have returned the blood to them to bathe in again with much of the waste and impure matter which they cast off before. They seek for oxygen, but find too little of it. Put upon half rations and surrounded with unhealthy sanitary conditions, they necessarily fall short in their labors and the stomach is unable to perform its functions of digestion for want of the juices which act upon the food.

This failure impoverishes the blood because the nutriment is not extracted from the food taken, and from the diminished quantity that the stomach will call for. Every organ in the body — the heart which pumps the blood — all come to suffer directly. The cry for nourishment comes up to the brain from all parts of the body. You are a sick man, a sufferer. Your patience, your virtues are all put to a test, so that perhaps the products of your mind are not the best that should come from you.

You stand in need of a tonic. Indeed you do, but you fly to the kind of a tonic that takes a stronger man than you to dispose of. You take your tonic, your irritant; thus you lay the lash upon these impoverished workers and require of them "bricks without straw."

Let us look at the happier side of this matter. Going back to those same cells, let us see what we can do for them. In the lungs we find a quantity of blood that has come up from these parts. It is laden with waste matter that must be taken out by the air, and oxygen put in its place. You feel languid and tired. You get up and expand your lungs by filling them full of fresh air. The blood in your lungs takes advantage of this greater volume of air and throws off all its impurities, and loads up with oxygen and hastens to carry it down to these cells of which we are speaking. They in turn appropriate to themselves the needed properties, and thus being strengthened and stimulated they faithfully set about their duties and soon have poured into the stomach the liquid of their manufacture. This attacks the food, causing the necessary changes, and its nutriment is added to the blood. It is not long before this enriched blood has reached these cells. They feed upon it and are made stronger and find in *it* the needed elements. Their product of digestive fluid is increased, which increases the appetite, heals the sick man, and strengthens every part, even to the processes and character of his mind.

This illustration holds good for every part of the body. All the blood of the body reaches the lungs. Every part casts off waste matter and takes up oxygen. The lungs then serve a double purpose. The capacity needs looking after. A little time each day given to deep breathing, with the mind upon what you wish, will suffice to keep these organs enlarged and powerful. As for time, you can do this wherever you are and have a moment to spare. Your Creator made the air and said you must use it very freely. You say that it is not a tonic? Try to do without it for two minutes, and then note the magic of it as you gladly relinquish yourself to its inflow. Your Creator made it and told you to take it. Don't accuse him of making the many substitutes you may be disposed to take.

I believe we are able to emphasize the importance of proper nutrition and elimination when we study the body from the standpoint of the cells. If their conditions are kept normal there is little danger of disease and structural changes taking place. It is the reader's privilege to train his own mind to be his best physician in the care of his body. He cannot afford to neglect this matter of nutrition and elimination. His vital forces depend upon this. It is not necessary to repeat the importance of the mental state in regard to the organs of digestion. This has been fully treated in other places, so that the reader will make the necessary application of the principles without further discussion.

Another common and refractory trouble is rheumatism. It is generally thought that rheumatism is caused by imperfect elimination. This is no doubt the case, at least in the great majority of cases. The basis of treatment, then, lies in the matter of nutrition and elimination. The first thing for the patient to do is to set about the improvement of these conditions. Then look to the matter of circulation. It is the condition of the blood, or imperfect circulation through a part, that has caused the trouble. It is purified blood, and a freer circulation, that will effect the cure.

Use all of the natural means to bring about perfect digestion and purification of the blood. Bring your mind to bear upon the organs of digestion. Give the blood the benefit of water and air. Pin your faith to your natural resources and inherent powers, instead of to some boasted remedy. Make use of such means as will assist the circulation through the affected parts. Gentle manipulation, exercise, hot baths, and similar means are all good. It is your privilege to assist the circulation by giving your mind attention to it. In the chapter Mind and Body, the connection and relation of arteries and blood vessels to the mind is fully treated. Adding to that your knowledge of the obedience and powers of the subconscious mind will give to you the method for procedure. Conduct the whole treatment upon these known and natural lines instead of leaning upon some remedy out of which some one is making a fortune.

CHAPTER XIV.

CARE AND TREATMENT OF THE BODY.
— Continued.

OUR treatment of the nerves and the conservation of energy must only occupy a few pages, though a book could not hold the important matter that might be written on this theme. The importance of the equilibrium of our nerves is only realized when we have lost it. We are often profligate with our energies, even when we are trying to store them up for future comfort and use. The spirit of the times is hard upon man's nerves. Great drafts are made upon his energies, often at times when his supply is too low. At such a time it may mean his failure in health or his ruin in business.

Many a man has succeeded in his ambition for wealth only to find that it had cost him too much. Having acquired the means to purchase comfort and pleasure, he has found that he has sacrificed his ability to enjoy because his nerves have been abused too long, and will not mend. Instead of a man of comfort he experiences much discomfort. His hope lies only in compliance with the laws of his being. He must indeed live close to nature. She may be kind, though she cannot forget.

Nature requires two things of man, or of any other living organism, which are: *activity* and *repose.* She says to all: "*Have a purpose in life and regularly do some useful work. After having worked, rest.*" With few exceptions there is plenty of activity.

It is repose that the American, especially, stands in need of. Almost everything about one impels toward nervous activity. The requirements of business, social functions, our mode of transit, all tend to put the nerves upon the go and keep them in a state of tension. If this is not counteracted by repose, exhaustion must follow. Nervous prostration is to be found on every hand. Many of these cases are the result of overwork. A clerk's duties have called for more energy than his body could keep in reserve. The business manager has expended more energy by the activities of his brain than has been daily generated by the organs of his body. If this is not checked prostration becomes inevitable. There are many, though, whose useful duties are not so great as to require this expenditure of nervous force. Yet they are the victims of nervous prostration. Let us search for the cause of this waste of vital forces.

We are creatures of law — of cause and effect. We innocently do things for which we suffer as though we were paying the penalty for intentional wrong. Many times has a day in which we have accomplished nothing been harder upon us than our usual day's work. It is because we have not controlled ourselves. Perhaps the day is to be spent in a visit which you have desired to make for some time. Your anticipations run high. During your preparation you are expending an amount of energy which is all useless. Innocently your mind is running at a rapid rate. Your nerves are all wrought to a high tension. You have allowed yourself to reach a point where it is very easy for you to drop an impatient or unkind remark to those helping you. You do not realize at the time that you are doing yourself a great amount of harm. You feel it later, yet you may never know when the mischief was done. Your preparations are all complete. You hasten to the depot only to find that you had plenty of time, for your train is an hour late. Now that hour may cost you more vital force than a whole day's work. It all depends upon you.

Perhaps upon learning that you had an hour to wait you did yourself an additional harm by a partly suppressed petulant emotion. Your nerves were already on the stretch, and now you have given them a real shock which runs over the whole system, causing a disturbance in every organ and part. If you let this continue for the hour it would take days to repair the injury done. Your train finally comes, and you begin a nervous ride. Instead of quietly relaxing and letting the car carry you along, you may find that your nerves are on a strain as though the progress depended upon your energies. Here is where you should be resting, and not laboring.

A case of this kind came under the author's observation. The gentleman was a hard laboring blacksmith. He was a very large man. For some years he had been troubled with a lame back. An excursion train was expected at seven o'clock in the morning. A large number of the people of his town, and himself included, were going to attend a lodge gathering in another town. He took his little boy of seven years old with him. The train did not arrive at seven o'clock. They were told that it would be an hour or two late. The time for it to arrive was changed from time to time until almost noon. After their long wait they got aboard the train, and, as usual, tried to ride faster than the train was going. The little boy proved quite an annoyance to his father during the long wait and during the whole trip. All these things worked upon this man's nerves in such a way as to make it the hardest day's work he had experienced in the whole year.

I happened to look in at his shop the next morning. He was hardly able to stand at his anvil. While I was there he was seized with such pains in his back that I had to assist him to a chair. With difficulty we got him home, where he lay in bed a great sufferer for a whole week. In looking into the case carefully, I found that it was nothing more than the strain upon his nerves the day before. He related other similar experiences from becoming impatient and irritable.

A great many nervous people find themselves worn out after a few calls upon friends or an hour's shopping. This should not be. There is an unnecessary waste of energy somewhere. A careful watch of one's self will show what it is that causes the loss of vitality. If it is spirited conversation, which it often is, then tone the conversation down. Perhaps you may even find that as you are sitting in company with friends, you are straining to hold yourself up, as though the chair was not strong enough to hold you. Instead of resting by allowing gravitation to pull as much as it likes, you have labored, and needlessly expended energy.

Many people will go and listen to a musical entertainment and make such labor of it that they will feel exhausted all the next day. If they had relaxed themselves and let the music vibrate through them, as it were, they would have been benefited in the place of being harmed. This is also true of listening to a sermon or lecture, and of a changing vision, as in visiting an art exhibit. The needless strain and tension takes place. Vital energy is expended when it ought to be conserved. All of these things should be done in a state of repose. The enjoyment would be greater and more satisfactory on the whole.

Have you ever taken a story book and sought a comfortable position, with the view to a rest and the enjoyment of the book, and found yourself in a state of nervous tension, reading as though you were forced to finish that book in a limited time? Have you not found that instead of reading with the mind only you have been reading with the whole body as well? This is very apt to happen if the story is one of rapidly changing scenes and actions, such as the public are demanding of the writers of the day. Now, if the reader will check his speed, and occasionally stop and quietly contemplate as he goes along, he may serve his body well by so doing, and his memory and knowledge also. We all know this, but we are prone to forget. We think that we are resting and conserving energy when it is all leaking out through some channel not observed.

We trust that the reader has fresh in mind all that has been said upon the mental state in regard to bodily conditions. As the nerves are the centres and conductors of impressions, it will readily be seen that the frame of mind will affect them instantly and powerfully. Envy, anger, spite, worry, anxiety, and all other like frames of mind are too expensive for a nervous person to entertain. Try always speaking well of those of whom you speak; thinking kindly of every one; letting the spark of love in you grow into a larger and brighter love. Do something for some one every day, and weed out the tares in your soul as your introspection reveals them to you. Now this is more than sentiment. This is putting in operation the highest laws of your being. This is doing that which speaks peace and repose to body and soul.

One of the greatest physicians in Europe has said that for nervous prostration, hysteria, and like conditions, he has found the greatest benefit for such patients derived from the stimulation of their better qualities.

He has engaged them in some kind of useful occupation, something with a purpose in it, something that would exercise the intelligence and develop the true altruism. The necessities of life save many people from becoming the victims of nervous collapse, as well as causing it. Many a mother has raised her children and ministered to their wants in labor and affection, and seldom ever complained of being ill. After the children were grown and perhaps gone from home, the mother has had little to do, which gave her much more leisure than previously. She has more time to think of herself, which may be a misfortune to her if wrongly directed.

Many a childless mother would add a decade to her life by adopting some orphan child and giving to it a mother's care and love. The child needs the mother, and, oh, how many need the child, who never fully have come to learn what it was they stood the most in need of!

Whatever will sweeten the life and give calm, quiet joy and peace of mind, will be found a healing balm to the nerves and every part of the body. No one will deny the great efficacy of a peaceful conscience — a feeling that a benediction has been pronounced upon the labors of the day. Can you find comfort for a little season each day in your own company, quietly looking within? Or, are you so possessed with the things of the world that your mind must be kept active and in constant association with things from without, as though you could not bear your own company? There are many of the latter who stand sorely in need of repose. Narcotics are frequently brought into use to serve as a sedative to mind and nerve. The narcotic only serves to temporarily stimulate or quiet. Reaction follows, which calls for more of the same kind, and so on and on, leading from bad to worse unless some change is made.

The author would refer such a person to the chapter Subjective Training, in which definite methods are given for bringing self under control. Some readers will profit by what is said concerning the higher character, others will pass this by and seek the more *practical* as they call it. Each reader will therefore select for himself. One will lay the basis of his treatment in the finer sensibilities of his soul, while another will disregard these more delicate conclusions, and rely upon the more ordinary application of mind. One thing must ever be borne in mind, *i.e.*, that every mental activity has its corresponding nerve activity. A shattered nervous system needs a quiet and happy mental poise. If the moods are changing and turbulent so will be the millions of nerve ramifications. Guard, then, the state of mind.

In the preceding chapter reference is made to nutrition and its importance. We need not enlarge upon the importance of nutrition in building up the nervous system. It is from that source that energy is generated. Nutrition, then, holds first place. Activity is one of the conditions requisite in the stimulation of nutrition. Repose follows in the natural order.

Having avoided the useless drain upon the nervous system of which we have been speaking, we shall pass on to the training for repose.

First, teach yourself to sleep well. Your nutrition and exercise are being attended to. You are looking after these conditions with your greatest intelligence. All this is most important. Many people wonder why they can neither rest well in the day, nor sleep well at night, when all they stand in need of is *exercise*. The reader, we take it, is not overlooking these vital matters. In our study of the subconscious mind we learned that it is open to instruction in the form of suggestion. If you can so arrange it, have a fixed hour for retiring. The mind is very ready to fall in line with order and habit. You are going to teach your mind a *good sleep habit.* You may have been the victim of a *bad sleep habit.*

If you have selected ten o'clock as your hour to retire, see to it that when that hour comes you are prepared for bed. During the day, stop in your work a number of times and repeat over and over to yourself, "I shall go to sleep at ten to-night and sleep soundly all night." This should be continued until you have become a sound sleeper. The moment you get into bed inhibit the mental activities by quiet auto-suggestions and easy concentration. In the chapter Subjective Training, methods are given for the training of concentration or mental poise. Immediately before going to bed is an excellent time to take some physical exercise. The blood is drawn to the muscles and away from the brain. This lessens the mental activity. You will find it easier to relax the body on going to bed after ten or fifteen minutes' exercise. This exercise should be so directed as to quite equally exercise all parts of the body. The breathing exercise in connection will be of great value. Remember that your subjective mind can inhibit brain activities and give the soundest sleep. Be persistent in your training and it will serve you well. You will do well to continue your training until you can put yourself to sleep at most any time during the day. This faculty will prove a boon to you.

When fatigued, you should be able to quiet your mind and body and take a rest like a babe. Having taken the rest, arouse yourself with the thought of being rested, and shake off any remaining languor. The two elements — well-directed spirit and equally well-directed repose — should enter into your life. Draw yourself together and feel your power. Affirm to yourself over and over again that you have power, and are generating more power. Remember that there is great power in "I can," "I will," often repeated. When you are feeling blue and sort of no good, just repeat over and over for ten minutes before stopping, the suggestion, "I am strong and happy." As you do this, fill your lungs several times with air, and we assure you that you will be repaid for the effort. When you feel this way you need stimulating, your mind should be your tonic. The deep breathing will quicken the circulation, which will stimulate the brain and whole body. Whatever you wish to take place, set about it with vigor. A well-trained subconscious mind will supply the tonic on receiving a few suggestions.

How much better it is to train one's own mind to act as a tonic, and at other times as a sedative, than to fall into the dangerous and unprofitable habit of taking a drug to quiet mind and nerves!

CHAPTER XV.

HYPNOTISM.

It is not the purpose of this chapter to review and give the history of the many theories on hypnotism. There are many good books on hypnotism where the history of its development may be found in detail. Among the pioneers and ardent laborers in the study of hypnotic phenomena may be mentioned Mesmer, Charcot, Heidenhain, Bennett, Gurney, Liebault, Braid, Bernheim, Binet, Janet, and others.

More experiments have been performed in Germany and France than in any other countries, some physicians having used hypnotism upon thousands of patients.

Theories as regards the force employed in inducing the hypnotic sleep have been many and varied. They, however, centre around two general theories. The one which had its day first, beginning with Mesmer, taught that there emanates from the operator a vital and healing fluid. This idea is the father of the newer phase of mysticism, magnetism. Neither will bear up under scientific examination. Both will be found to give place to telepathy and suggestion in general.

The other general theory has been that suggestion is the all potent factor; that it is not what the operator does, but what he gets the subject to do upon himself. The fact that telepathy has entered into experiments designed to settle the question of theories has made it difficult; and not being recognized as an operative force in the particular demonstration, other so-called forces, such as mesmeric and magnetic, etc., have come into requisition to explain that which suggestion did not seem to cover. Suggestion, however, has been the factor responsible for the phenomena.

Writers who held for many years to physiological rather than psychological explanations for hypnosis have come to accept the latter in more recent years. Certain schools maintained that only hysterical people could be hypnotized. More recent investigation shows that the hysterical do not make the best subjects, but that strong and normal persons are most easily put into the hypnotic sleep.

Some of the theories have stood in the way of scientific progress, and especially in the way of public adoption of a faculty of high value. The public has many erroneous ideas concerning the value and the harm of the hypnotic sleep. Some of these I hope to correct.

Charcot's theory, associating hypnotism with hysteria, gave to many the idea that the sleep induced is deleterious to the subject. These ideas, gathered from the Salpêtrière school, have kept many from seeking a very beneficial agency. Prejudice and fear are hard to overcome.

What hypnotism is cannot be explained at present. Neither can the natural sleep into which we daily go. They are so closely allied that there is no sound reason for ascribing morbid conditions to the one and not to the other. Hypnotism is a sleep, differing in degrees of profoundness. Response under hypnosis is largely an education.

As Myers has said: "In hypnotism we gain instead of lose control." Instead of losing control over the objective stratum we gain control over the subjective stratum. Herein lies the great value in hypnotism.

It is Mr. Myers who first gave the important facts about hysteria. These were corroborated at about the same time by Binet and Janet in France. Mr. Myers says: "Expressed in a sentence, the difference is this: In hysteria we lose from supraliminal control portions of faculty which we do not wish to lose, and we cannot recover them at will. In hypnotism we lose from supraliminal control portions of faculty which we wish to lose, or are indifferent to losing, and we can recover them the moment that we will."

Hysteria, he has shown, is a disease of the subjective mind, and is most effectively treated from that standpoint. It is more difficult, on the whole, to put hysterical people to sleep than those in a more normal condition, because their subjective minds are prone to act upon a variety of erroneous self-suggestions. Hysteria has produced some valuable subjects for experiment, in that they were hyper-sensitive and had already trained the subconscious mind to act with force upon the bodily functions.

The question has often been raised in the minds of people concerning the possibility of inducing one in the hypnotic sleep to commit an act that he otherwise would not do. I find no evidence to support this fear. In fact, the law of suggestion in its operation and the characteristics of the subjective mind would seem to be enough to settle the question in the mind of the closer student. In the first place, the subjective mind receives its education from the objective mind. Its character is given to it by the objective mind. While it is amenable to control by suggestion, it must not be forgotten that its former training enters as suggestion, either in harmony or against the suggestions being placed.

Deductive reasoning is one of the faculties of the subjective mind, and we find that it reasons logically and with acumen. The large array of experiments produced in mock crime, etc., has only contributed to the more recent conclusions that a person in the hypnotic sleep does not exhibit a lower but a higher morality, and without the loss of his volition.

Dr. J. Milne Bramwell has had a vast amount of experience with hypnotism. He has taken advantage of its great therapeutic value. He says:

"The difference between the hypnotized and the normal subject, as it appears to me from a long series of observed facts, is not so much in conduct as in increased mental and physical powers. Any change in the moral sense, I have noticed, has invariably been for the better, the hypnotized subject evincing superior refinement. As regards obedience to suggestion, there is apparently little to choose between the two."

Such are the conclusions which most able writers have come to regarding this question. The subjective mind considers the individual's interests, and will reject that which is directly contrary to the person's welfare. No matter how true this may be, no one should place himself in the hands of some one in whom he has not the greatest confidence, for the simple reason that the mind should always be free from suggestions which need combating or which are not good. This is as much true of objective suggestions as of hypnotic.

For instance, the more of the lewd that enters the mind of a person, the more of those images, stories, and suggestive remarks that are stored away, just so much has virtue against it. There is force in reiteration whether it be in the normal or hypnotic condition. Supposing a woman permits herself to be hypnotized by some man and he fills her mind full of evil suggestions. Her future attitude toward him will depend upon her character. If her womanhood would spurn such suggestions in her normal condition, the chances are that, though she would never know why, she would never permit him to hypnotize her again. She might, as often happens, put an end to the sleep at once, calling to her assistance the objective mind.

Any person compromises his or her virtue whenever he consents to evil suggestions entering and finding a welcome lodging in the mind. There is a thousand times more danger from normal suggestions of evil than there is from hypnotic suggestions, because of the greater frequency. Evil suggestion is a leaven from whatever source it may come. Guard against its entrance always. That parasite in society who seeks to prey upon virtue does it by degrees. He suggests, little by little, a little toxin at first, not enough to be dangerous to his position, not enough to shock too much, just enough to make it felt, adding more and more as he observes the increase of tolerance, until his poison has become bold. He could not do more were the one hypnotized frequently by him.

Let any one understand that his volition is not gone, simply because he is asleep and obeying such suggestions as are useful or not harmful to him, but that he has recourse to his objective intelligence and assistance when needed, and no one will be able to induce him to do that which he will not do in his normal condition.

Harm is done to a great mass of suffering people by the scare brought about by physician and clergy. The more ignorant one is of the laws and principles underlying hypnotism the greater will be his apprehension. It is a closer experience and knowledge of the facts that remove much of the first prejudices. My personal opinion is that legislation needs rather to attend to the matter of the use of morphine, etc., in the hands of the physician, than hypnotism in the hands of the public. It will be the growth of intelligent suggestion that will relieve the ailing public of the all too frequent and indiscriminate use of such drugs as morphine, strychnine, etc., at the hands of our common doctors.

Hypnotism has so much that is useful to mankind that the mistaken ideas extant about any harm need be removed. Concerning harm to the nerves, mind, etc., Professor Forel says: "Liebault, Bernheim, Wettesstrand, van Eeden, de Jong, Moll, I myself, and the other followers of the Nancy School, declare categorically that, although we have seen many thousands of hypnotized persons, we have never observed a single case of mental or bodily harm caused by hypnosis, but on the contrary have seen many cases of illness relieved or cured by it."

Of this Dr. Bramwell says: "This statement I can fully endorse, as I have never seen an unpleasant symptom, even of the most trivial nature, follow the skilled induction of hypnosis."

The question is asked, Can all people be put into the hypnotic sleep? Forel has rightly said that "every mentally healthy man is naturally hypnotizable." Moll says: "The mentally unsound, particularly idiots, are much more difficult to hypnotize than the healthy. Intelligent people, and those with strong wills, are more easily hypnotizable than the dull, the stupid, or the weak-willed.

"I consider it a complete mistake to say that the disposition to hypnosis is a sign of weakness of will. Without doubt the ability to maintain a passive state has a predisposing effect."

Moll is no doubt correct in every position he has taken above. One of the most favorable faculties in the subject is passivity of mind, the ability to quiet himself, or of abstraction upon one thought. These are characteristics of strength of mind.

Fear and aversion to being hypnotized stand in the way, because they arouse auto-suggestions against the sleep, even though the subject attempts to suppress them. If the subject can quiet his mind and body and hold his mind on the thought of sleep, or upon one thing, it will be an easy matter to put him to sleep. Verbal suggestion accompanied by telepathic suggestion will accomplish the end very readily. Verbal suggestion alone is sufficient, or telepathic suggestion is sufficient. In some cases the subject's auto-suggestions are sufficient. Where telepathic suggestion does not enter in, it then resolves itself into an *auto-suggestion*, though oral suggestion is used, because the person is awake to begin with, and the objective mind receives the suggestion and transmits it to the subjective mind.

The subjective mind can inhibit the activities of the objective mind. This is shown by hypnosis produced by telepathy without the person's knowledge. This can be done even where a person has never been put to sleep by any one else. It is usually difficult from the fact that the recipient will often arouse himself.

It becomes easier where the circumstances are such as to favor a nap.

Any one may be hypnotized who will quietly submit himself. It may take a number of times to finally succeed. In some it requires a course of training before they can do their part. The sleep is brought on not by the operator, but by the patient. The same is true of mental healing. The operator merely directs.

The word "hypnotism" is often used to cover the broad field of suggestion. I wish to use it in its more restricted sense, and this chapter will deal with it from the standpoint of sleep. Dr. Moll, from whom I shall quote again, seems to think that suggestion is of little value unless the sleep is deep. Dr. Bramwell tells us that he has cured many cases of disease without the hypnotic sleep, but by suggestion given in the normal condition.

Dr. Moll has treated many thousands of patients by hypnotic suggestion. He speaks as follows concerning its importance and value as a therapeutic agency:

"When the practical importance of mental influence becomes more generally recognized, physicians will be obliged to acknowledge that psychology is as important as physiology."

Since Dr. Moll wrote the above, scientific men the world over have come to recognize the fact that the mind has a greater influence over the body than was formerly supposed. Many are now turning their attention in that direction.

As regards the value of hypnotic suggestion in the cure of disease, Dr. John F. Woods, Medical Superintendent Hoxton House Asylum, London N., says:

"Having now treated over a thousand cases of disease by so-called suggestion I have, like Dr. Bramwell, come to the conclusion that it is a potent remedy, and that much good may be done if rightly employed. It is commonly thought that only functional nervous disorders, such as neuralgia, are benefited by this treatment. This is not my experience, and my chief object in speaking is to draw attention to the fact that it is applicable to a much wider field of disease.

". . . One word as to the necessity of sending the patient to sleep. This is, in my experience, by no means essential. I have cured many cases without it."

In employing suggestion for healing and curing diseases one important fact must be borne in mind; that is, if the doctor prescribes limits to the power of suggestion to correct a trouble he will generally accomplish little beyond the limits set by him. The reader who has studied closely our chapters Suggestion, and Mind and Body, will have found evidence which will make it difficult to limit the powers of the mind to heal. We have seen that the mind has power over the remotest living cells, and it is those little beings which repair the troubled part with the aid of the cells of the blood. This idea of prescribing limits has robbed many good operators of their highest value in suggestive treatment.

More physicians would use this great remedial agency were the public to call for the treatment. In many localities the doctor who would incorporate hypnotism as a department of his science has found that it has stood in his way — put him in a bad light, largely because his competitors took advantage of the opportunity to do him professional harm by playing upon the prejudices of the public. In many cases the prejudice of the physicians was as great as that of the people, simply because they were as ignorant of the matter as were the rest of the public. It must be remembered that all physicians are not scientific men, nor are all physicians interested in science or scientific advancement.

I know of a physician holding diplomas from the three leading schools of medicine, who found materia medica altogether inadequate to cope with the diseases brought to him, so he incorporated suggestion as an active principle in his compounded system. For several years he sustained a great deal of abuse and under-handed misrepresentation from many of the local physicians. He was tied to no creed. He was a true physician, willing to give the public relief from their ills even at the price that he paid. He, however, continued to treat with medicine, osteopathic manipulation and massage, and suggestion. From the last source he came to derive his most successful cures. It grew in the place of prominence in his practice, while his drugs were brought into requisition less and less frequently. To-day he has an overwhelming practice, with the great satisfaction of feeling his larger usefulness. His hide-bound competitors must look with chagrin at his popularity and success.

Professor August Forel, before Clark University in 1899, said:

"We cannot help admitting that, so far, we have greatly underrated the dynamic effects of the neurokyme in the brain, both on its evil and on its good side. We must go further and declare that many diseases which internal medicine, gynecology, etc., have been in the habit of treating from a local point of view are nothing but affections of the brain which ought to be treated by suggestion alone."

It is not the hypnotic sleep that is the remedial agency. The sleep may be induced for the purpose of giving rest and quiet to body and mind, thus making it the agency in itself. But for the treatment of diseases and disorders, where *suggestion* is employed, the sleep merely becomes a *favorable condition* for suggesting to the patient such things as are desired. The objective, thereby the criticising, or may I say objecting consciousness, is laid in abeyance; leaving in apparent control the subjective mind with all its powers and mysterious knowledge. This stratum of consciousness has an intimacy with and knowledge of a vast field of organic processes of which the objective mind knows but little and over which it has but little or no direct control. It is to lay bare, as it were, this inner consciousness, this intelligence to the instruction of the physician, that the hypnotic sleep is induced. With the objective mind and its activities withdrawn, the subjective mind is left unemployed and can give an undivided attention to training and suggestion.

It is this attention that is sought for. The subjective mind is more prone to act upon suggestions than is the objective mind, especially upon therapeutic suggestions, and all suggestions of benefit. Adding to this the fact that the subjective mind has control of all functions and conditions of the body, makes it important that it shall be turned in the right direction toward those conditions. How often it happens that the objective mind revolves morbid thoughts — auto-suggestions — which turn the subjective mind to preying upon the afflicted parts. Hypnotic sleep enables the physician to deal directly with the subjective mind. As regards the bodily conditions, he has applied to the superintendent, who knows every detail, instead of to the proprietor who knows but little about the detailed work of the institution with its many departments.

In most of us that "superintendent," the subjective mind, is not trained to do our bidding. Our common idea is that it is an arbitrary faculty within us, of which we need stand in awe, instead of giving instructions to. Instead, then, of it serving us, we become a house divided against itself, for the morbid thoughts of the objective mind influence it until it does harm to the part, when the real desire of the objective mind is to do it good.

Fortunate is he who has so trained that subconscious stratum of mind, with its great powers, to serve him always, and to be a ready ally. This is not alone the privilege of a few, but it is the privilege of all who will pay the price in labor and attention.

The hypnotic sleep facilitates the control and training of the subjective mind. It will be used as a direct route for gaining that end, and yet it is not essential, as we shall see. Auto-suggestion, as we have already learned, is the means of self-instruction. If in some way a beginner in training could remove all of his objective doubt he would be able to get immediate subjective control of many otherwise involuntary organs.

We have many examples of self-suggestion where remarkable cures are performed, and many feats which seem incredible to those not acquainted with the full privileges of the subjective stratum of mind.

Dr. Bramwell says: "If I were asked in one word to describe the difference between the hypnotized and the non-hypnotized subject, I should say that it consisted in the superiority of the former over the latter in his having acquired a far-reaching power over his own organism, which the other does not share."

The subjective mind does not have more power while the hypnotic sleep is on than at other times. This is shown by post-hypnotic suggestions carried out. I told a subject in the hypnotic sleep that his nose would bleed at a certain hour. When the time arrived he was busily engaged at his usual work; his nose began to bleed profusely. The impression, or instruction, however, is usually given more attention by the subjective mind when it is not otherwise employed. The real work of cure always takes place in the hours, days, and months following the sleep and suggestions. The mind accepts its instructions and goes about the work intrusted to it.

A blister raised by suggestion requires time for its accomplishment. The stigmatism which occurred every Friday for months showed how the subjective mind will go on and attend to a task without the intervention of the objective mind.

"Beneath the threshold of waking consciousness there lies not merely an unconscious complex of organic processes, but an intelligent vital control. To incorporate that profound control with our waking will is the great evolutionary end which hypnotism, by its group of empirical artifices, is beginning to help us to attain." (Myers.)

The following from Professor Forel is a good illustration of the intelligent volition of the subjective mind: how it will watch the interests intrusted to it and, when needed, will awaken the objective mind:

"For the purpose of watching patients dangerous to themselves, I have hypnotized the watching nurses with great success, and in this way produced a 'sleep night-watch' who watches much better than a waking person, and does not become exhausted or overtired. . . . I give the nurse the suggestion to sleep quite well, but to notice during his sleep every unusual action of the patient, so that he awakes at once when the patient makes an attempt at suicide, and at once falls asleep again when the danger is averted."

This is induced or hypnotic sleep, and may seem very remarkable. It will be remembered that many mothers do the same thing in their normal sleep, when they have an infant sleeping at their side. The mother will be conscious of every want, and hear the slightest cry, and awaken and minister to its deeds, while other disturbances will not be taken notice of or awaken her. Some mothers, who have gotten their babies into the bad habit of being rocked, will keep the cradle in motion with one hand while sleeping soundly.

If one is hypnotized a few times and put through a course of subjective training and taught to respond actively and readily to the suggestions of the operator, his subjective mind will act upon therapeutic suggestions given by his doctor at any time in the future, should it be necessary. During the training under hypnosis the suggestion that the subjective mind will respond to auto-suggestions should be given. Also that he will be able to go to sleep at any time or in any place at will. The person while in his normal condition, then, should carry on an active auto-suggestive training in keeping with the suggestions and training of the operator. This is a short road to that faculty of self-help; a very practical one as well. It gives a good basis for further training and education of the subjective mind.

When once the subjective mind has come to respond to auto-suggestions, the faculty should be kept alive by frequent exercise. Auto-suggestions of health, vigor, and happiness should be made daily.

Any person who has accomplished this self-training is a very favorable patient in the hands of a physician who is intelligent concerning suggestion. In a crisis the suggestions of a doctor or nurse will be required. The patient may not be in a condition to give himself thought. By his acquired faculty he will have placed in the hands of doctor and nurse the *most potent therapeutic agency that can be sifted out of all the systems of medicine and healing in vogue to-day.*

Many who acknowledge the great therapeutic value of hypnotic suggestion, at the same time express their doubts about the practical value of auto-suggestion. This is because they think that hypnotism is something added to the subject or patient, forgetting that it is not what the hypnotist or doctor does, but what he, by suggestion, persuades the subjective stratum of mind to do. He merely directs and persuades it into certain activities, such as to increase the functional activities of certain organs, or to stimulate the work of repair in a diseased part.

One of the most important conditions derived from sleep under direction is that the *attention* is more perfect than if the objective mind is active and in the way. Many patients take suggestion as well without being asleep, by resting upon a couch, with their eyes closed and their attention given to the physician's suggestions. Some physicians, in fact, do not use hypnotism, that is, the hypnotic sleep, but employ oral suggestion, having the patient remain passive.

These facts increase the value of auto-suggestion. Or I should say, they rather emphasize and demonstrate the fact that one can suggest to himself with equal potency, and become his own physician in a great measure. This does not mean that he will never call in the advice and help of a physician; far from it. The doctor's diagnosis and knowledge of diseases and disorders will always be in requisition.

Conditions should be understood and special *mind attention* given to the weakened or disordered part. The diagnosis of the future will not be the guess-work of the present. Little importance will be attached to names when would-be specifics have had their day.

Psychic diagnosis will come into the full recognition of its value with greater speed than suggestion has. Some physicians are using it now with marked accuracy. It will, however, become a specialty so that those practised in the art will be able to determine the exact conditions of an organ or a part. The Roentgen ray will be of little value in comparison.

Psychic diagnosis is nothing more nor less than mind reading. We have every reason to believe that the subjective mind knows the condition of every part of the body; that every organ and every minutest detail is familiar to some stratum of its consciousness. In facilitating the diagnosis the hypnotic sleep may be found of special value in directing the patient's subjective mind into a close introspection of the conditions of his body. Experience, however, has shown that this introspection is always done, so that a mind reader, such as a clairvoyant, has often been able to accurately diagnose diseases. Usually such mind readers have had little knowledge of anatomy and pathology.

It is not from one claiming to be in the hands of a fickle spirit, or from the ignorant mind reader, that the diagnosis of the near future will come; but from the specialist, who has not only developed the psychic faculty, but has the requisite knowledge of pathology and anatomy.

All realize that somewhere and somehow within them is a knowledge of being infinitely above that contained in physiologies, anatomies, histologies, and pathologies. Conservative science is growing more and more to see that the reflex centres, and the sympathetic nervous system, hold something that is intelligent and amenable to control by the mind proper. Those apparently self-operative forces in man are assuming the character of mind.

Angelo Mosso, in speaking of emotions and their physiological effects, said:

"The investigation of these processes has shown that the seat of emotions lies in the sympathetic nervous system." He gives intelligence to the nerve centres and to all their actions. As man is being studied more from the psychical side he is revealing his truer organization.

Professor Mosso, as is seen in our chapter on Physical Culture, goes about to show that all physical activities contribute to brain development. This shows an intimate relation between the mind and body, which would indicate memories of every minutest part and especially a vivid memory of diseased or ailing parts.

It is in our newer discoveries of the mind character of the whole nervous system that we find the nucleus for a scientific diagnosis of disease. The subconscious stratum of mind is revealing to us a vast field of research. It is exhibiting intelligences and powers which, if turned into proper channels, may serve man in his quest for health, vigor, and happiness.

It is not the question, Can the subjective mind be read? for that is a settled fact. The question is, Does the subconscious stratum of mind "sum up and comprehend the bodily life," as Dr. Maudsley has said; and "that everything which is displayed outwardly is contained secretly in the innermost."

What is there in our entire range of the study of man, save his limitations of *objective* knowledge of himself, or limitations of objective mind introspection, that drives many to the conclusion that the scalpel must alone reveal the conditions within? On the other hand, why is it that we cannot accord to that inner self (which goes along and directs the vegetative functions of our being in a mysterious way, from our objective standpoint) a knowledge of the details and conditions of the body — a mind image or picture of any part? We may soon learn that the medical faculties have been looking at man from altogether a wrong or at least unprofitable viewpoint.

Professor Forel acknowledges that the mind, by being told to, can raise a blister upon a healthy part. Can you give an explanation of how it can do that? Can you tell us how the cells work, just what they do, and how the mind can turn them from building healthy tissue to the destruction of tissue? When you can, then may you prescribe limits to its knowledge of the physical structure in which it has its temporary abode.

We look at the brain laid bare before us in the laboratory. We find it made up of millions of cells with their tiny fibres leading in and out. We find that nerve fibres reach from the brain to all parts of the body. We learn that an impulse of a certain kind, passing along a nerve for the first time, does so rather laboriously, as though breaking a new path. With each repetition it glides along with greater ease and rapidity, until the point of dexterity exhibited by a Paderewski is reached, having established what we *learnedly* call cell specialization.

Many, not alone among the young, feel that their knowledge is profound when they have learned what contemporary science has to teach upon histology, anatomy, physiology, etc.; when, in fact, we are just like so many children playing with a heterogeneous mass of toys, building something here to be tumbled down to-morrow, making many mistakes, calling others' attention, with pride, to what we have done, yes, feeling a thrill of exultation at our seemingly great achievements, perhaps establishing but little that will stand when a greater maturity has been reached and we look back at the games of our infancy and childhood. And yet the efforts will not be lost, though the structures stood for but a day; for some ray of truth, some experience in our building, perhaps the fall itself of the structure in which we gloried, will contribute toward our knowledge and conduct of to-morrow.

The following paragraphs from "The Unknown" — to which the reader is referred for fuller accounts and other interesting cases — are given illustrative of the question of psychic diagnosis. Such things produced accidentally, as it were, are not to be taken as the measure of possibilities, but rather in the light of prophecy:

"It was therefore decided that Mademoiselle de V. should go, accompanied by her mother, to be operated upon at Strasbourg by Dr. Koeberlè, who was famous at that time for operations of this kind. . . .

"On reaching Strasbourg, the mother took her daughter to the learned surgeon, and then drawing him aside she gave him a memorandum that the doctor (Monsieur B.) had written down from the dictation of the patient. In her sleep she had written minutely concerning her case. 'My cyst,' she said, 'is the size and color of the little yellow balloons that children play with. It contains not fluid but compact matter, which is brown. On one of its sides a new pocket is already formed about the size of a very small orange, and on the other side another pocket is beginning to develop itself the size of a little nut. The cyst is surrounded by adhesions and numerous attachments.'

"When Monsieur B., her doctor, questioned her as to the probability of dangerous hæmorrhage during the operation, she answered that there was nothing from that to be feared; but when they questioned her as to what might be feared from septicæmia, she grew pale, and after a moment's silence she replied, 'God only knows.'

"This was what the memorandum contained that was handed to Dr. Koeberlè, who received it with irony and incredulity, declaring that he did not believe what she said, and he added, as a proof that it was all wrong: 'Your daughter says that there are numerous attachments. Now I have just assured myself by palpitation that there are very few, for the cyst floated under pressure. You see, therefore, that what she says is purely imaginary.'

"The operation, however, was long and very difficult, owing to the great number of attachments, as the patient had said, and the septicæmia having made its appearance, the patient died on the third or fourth day.

"Summoned by the unhappy mother, I left for Strasbourg, that I might be with her under this cruel trial. I saw with my own eyes the correctness of all that the patient had said concerning the cyst, which after the operation had been preserved. I accompanied the poor mother before she left to see the learned Dr. Koeberlè, whom I found absolutely disconcerted by the minuteness of the details and predictions given by the patient in a state of somnambulism. They had overthrown all his ideas. I asked him particularly how his examination by palpitation had made him suppose there were few adhesions when in reality there were so many. He answered: 'It is one of the most extraordinary cases I have ever known. Evidently the adhesions were very numerous, but they were all long, which permitted the cyst to float under the pressure of the hand. This made me conclude what was quite contrary to the reality. It is all most extraordinary, for I cannot deny the perfect exactness of all the previsions and indications of the poor sick woman.'"

Many feats of the mind are produced which, though of less practical value, are more wonderful than the correct diagnosis of disease by the use of the subjective faculties. In psychic diagnosis lies a vast and rich field for the clear-minded student of psychology.

My reader, when by mere practice one may train his subjective mind to so obey his desires that in the quiet of his room it will search out a friend and present his likeness before him, bringing to the conscious mind what the friend is doing, and just how he looks at the time, though he may be dressed in a suit of clothes that he has not worn before, — need we look with credulity upon the claim that it is one's privilege to so train his mind as to bring from the patient's mind the *exact* condition of an organ or a part?

This is the privilege of the one who will pay the price in intelligent self-training.

When once psychic diagnosis has become recognized, and many competent specialists may be employed, surgery will be more intelligently used, and such operations, as for appendicitis, will become less frequent.

CHAPTER XVI.

SUBJECTIVE TRAINING.

NEVER before in the history of the western world has there been such an interest in exploring the vast regions, and determining the activities of that stratum of consciousness which has produced so many wonders, and whose activities have been the cause of many extreme systems of belief. That stratum of consciousness, which we call the subjective, or subconscious, has in store for every one much that is of the highest value as well as the greatest interest.

If some one in whom you had implicit confidence, and whose judgment was infallible in your eyes, were to assure you that you had hidden in your being the spark of poetic or musical genius, which, if only cultivated, would bring you fame, fortune, and position, there are not many among you who would not set about the requisite study and training. You would labor with diligence and patience toward the goal, if your confidence would but keep before you in the distance the bright light of your hope and ambition. Labor is made easy when accompanied by an ever-increasing faith. The miner prospects year after year upon the lonely mountain side, or digs deep into the earth, living upon the most frugal fare, and denying himself the companionship of his family and friends. What makes him do this? It is his *faith*. He has labored long without success. He is poorer than when he began. What keeps up his faith?

It is this: Once a month he comes down from his lonely cabin to the little trading post, and there mingles with men from this cañon, and that ledge, and some from the very mountain in which he is digging. He hears of the rich find made by one he has known for years. This one had never had any luck before, and now he stands before them all a rich man. He hears of another whose mine is paying better and better. Just across the mountain from him he learns of a still richer find. It is from these reports that his faith comes, and he returns to his work with a new stock of faith, hope, and vigor. How great the endurance and patience where there is hope and faith in abundance! Such a one will sing at his work, while one with little hope and little faith and energy will chafe under the yoke.

The miner upon the mountain-side is working largely at a game of chance. I wish to lead my reader into an activity that will not use up his substance and perhaps give him nothing but failure in the end, with broken health and outraged hopes; but a labor that will produce "paying ore" from the outset, getting richer and richer as he patiently digs.

Throughout this work I have endeavored to give to you the signs and evidences bespeaking success for him who will pay the price in effort. These signs and evidences, I hope, have given the faith and belief necessary to patiently and joyously labor toward the desired goal.

In some that goal may be limited to personal health and happiness, while in others it will acquire these with a view to extending the helping hand to others.

I may lay down an explicit rule of action, but unless you apply it with diligence and efforts begotten of understanding and faith in the accomplishment, little will be realized. I hope later to be able to tell you of some "finds" that will increase this faith. Remember that what others do you may do. Don't prescribe limits to yourself when you see that many have accomplished much more than perhaps you are reaching toward.

If you wish to study and become an astronomer, you would follow, at least in a general way, the methods laid out by those who stand high in that particular science. For chemistry, you will go to the chemical laboratory, and there, beginning with simple tasks, work up by degrees toward the larger knowledge. If training for dexterity you will expect to give time and patient labor to the task and follow some method laid down by one who has trodden the path before.

So it is with the one who desires to develop those newly discovered faculties that lie in the subconscious mind.

Method is needed, and it should come from those who have attained to a high degree of mastery over themselves. We may have to go to those whose systems of belief are very offensive to us. This, however, will do us no harm, for if they, whom we think so irrational, have attained to such an enviable degree of self-control, by following certain simple methods, may not we, from our more scientific grounds, accomplish as much by similar efforts? I am not, however, asking my reader to strive toward the highest degrees of training, unless he is specializing; but I am urging him to develop those faculties which will be of service every day and hour.

It is among the philosophers of the Orient, especially in India, that we find the most perfect condition of self-mastery. This is because it is a part of their religion; or, had I not better say, that self-mastery is the door by which they enter into religious experience. It is indeed the door by which they enter into their experiences.

These experiences are realized only after a long period of self-training, when they have so subordinated the physical to the mental, that every part of the body has been brought under the control of the mind, and the mind itself under control. The thing desired is "illumination." They believe that all things and all knowledge is possible to them when they are in that "illumined" or ecstatic condition.

It requires a great deal of training to reach the efficiency of a Yogî. Their whole system amounts to the training of the subconscious mind, and bringing it into a perfect synchronism with the objective consciousness, the latter apparently being only secondary in operation, merely remembering some of the subconscious processes. The real activities of mind are from the subconscious stratum. The Yogî is able to objectively introspect, and revels in the flights of subjective imagination. He believes, however, that he has three degrees, or strata, of consciousness. The one in the middle is reason, or the objective mind. Beneath the plane of reason is that "unconsciousness" which controls the organic conditions. Above reason is the superconscious; which is to him the God-mind, and it is to reach this (where he believes he experiences all truth and has all power) that all of his efforts are directed.

When he becomes thus illumined, he believes that he is God, for to him "each soul is potentially divine," and "the goal is to manifest this divinity within, by controlling nature, externally and internally." Thus he begins by controlling his body. This he accomplishes to an astonishing degree.

He delights to enter that subjective state — for that is what his superconscious plane must be — and revel in his own imaginations of the ideal; not unlike many a poetic genius who soars away from the earth and the real into a fairy realm, from which, on returning to the gross realities about him, plunges him into the deepest melancholy and dissatisfaction. These delights are so great that the Yogî counts as dross the things of earth.

Let us see how he goes about this self-mastery.

Moral purity is given his first attention.

All controversy is next excluded, and he assumes implicit faith. He launches himself into an undertaking.

He assumes a certain posture during training, which is done alone, or with those in perfect harmony with him, and in a secluded and quiet place.

He begins by putting himself through a breathing exercise. To this exercise he attaches a great deal of importance, because the breath to him is "the most obvious manifestation" of the "Prâna," which is "the infinite, omnipresent manifesting power of this universe." He therefore trains his breathing in order to get control of this principle.

While carrying on his breathing exercise he practises concentration of mind. He centres his mind upon some point within himself, such as the heart or a part of the spinal cord. To this he gives a great deal of practice, and continues it until he can fix his mind upon a part of the body and feel sensations in the part to the exclusion of every other part. For instance, if he sets his mind upon his right hand, his concentration will be so perfect that no other part of his body will be felt.

After he has developed concentration, and brought the body to respond to his will, he is then ready to begin his meditations which lead him into the much-desired illumination.

Two points of importance to us are to be taken from the Yogî's method of training. The first is certain physical exercises. He trains the body to become passive, and entirely relaxed, even to the suspension of functional activities, at will. The next is concentration of mind, so that he can fix it upon a thing or idea and shut out all intruding processes. He becomes so trained that he can think of a fragrant flower and enjoy it as though the real flower were pleasing his sense of smell.

The methods of another cult may be looked into with profit, viz., the spiritists. Some of them reach a high degree of subjective control. The trouble with them is that the subjective mind, from the standpoint of the spirit doctrine, not only is trained to do their bidding, but it comes to domineer and take control even when not desired. This must be natural when they believe that a spirit can control them.

The spiritist goes through a process of development. The new recruit is usually trained in circles in which are some partly developed. Passivity and quiet, harmony of ideas, absence of anything controversial, elimination of all adverse suggestions, patience and perseverance, are the practices of those who become so subjectively developed as to enlist their special senses in their hallucinations.

Let the reader, however, remember that it is from the spiritists that some of the most remarkable feats of the subjective mind have come. Instead of the spiritist developing the control of the subjective mind, so that it becomes his obedient servant always, he develops activities in it which play numerous pranks.

A spiritist doctor was going to show me how he diagnosed diseases or told how any one deceased had died. He paced up and down the room waiting for his "assistant" to come and take possession of him. It came, and with it a terrible pain in the stomach. With his face drawn, as in agony, he told what the deceased had died from. He then snapped his fingers vigorously about his ears — as a hypnotist often does to awaken his subject — and away went the "spirit," sûpposedly to its mysterious realm; but it seemed to be hanging around, for in less than three minutes it suddenly took possession of him again and inflicted the same tortures as before. This time it was driven off with greater effort. It could not have gone far because it returned as before and punished him severely, but after a running flight about the room that savage "spirit" was again vanquished. I believe this medical member of the doctor's "college of spirits" was a savage. However, it had not taken many turns about the room when it swept down upon him with such fury as to throw him down unconscious. This time it did not leave until it seemed to be through with its revenge or caprice. The spiritists tell us that sometimes "the spirits are out of humor." We will accept that as the explanation.

"The magnetic healer" thinks he can charge his system with the so-called vital magnetism which he dispenses to the sick under the direction of his will. He finds it necessary, therefore, to train his will to concentrate itself upon the task at hand sufficiently to emit so many quarts or volts of the subtle element. *He* also has a method for training.

The practice of passivity is the first step. Two things are sought for: the control of muscles and organs of the body, and the faculty to hold the mind fixed upon a desired task. Any regular series of muscle exercises may be used just so the will is being obeyed. The principle is to train the mind to devote an undivided attention to the task in hand. It is to hold the thing desired in a steady poise by the objective mind while the subjective mind is directed into activity. This is what the "magnetic healer" does when he thinks he is shooting volt after volt of some effluvium into the diseased body of his patient.

From concentration of mind he passes on to the control of breathing, various functional activities, and then the sensations. Pain is inhibited in one part and produced in another. All of these exercises not only train and educate the subjective mind to obey the mandates of the will, but they develop the important faculty of voluntary attention.

Among other points of control is that of the blood. Some develop the faculty of putting themselves to sleep.

But we will next consider another faculty which also has its peculiar claims. Clairvoyance is a developed subjective activity the same as telepathy. In fact, telepathy enters largely into clairvoyant practice.

The clairvoyant has his methods for self-training.

Quiet surroundings, self-confidence, perseverance, and faithful, patient practice, are all requisite to this training and development. He takes a crystal of some kind, such as a glass of water, to assist his concentration of attention or objective abstraction. He sits before the crystal with his body quiet and easy and passively gazes into the crystal and waits results. Many sittings take place before anything may appear in the glass or crystal. The more perfect the bodily relaxation the better. The sensations of the body should not arise to attract the dream of the mind. The crystal is used as a means for photographing, as it were, the subconscious pictures upon something to be observed by the normal consciousness. The eyes are made use of so that the things passing in the subjective mind may be brought to the objective consciousness. The phenomenon is purely hallucination to begin with. After a time the mind of the clairvoyant reaches out to other minds and brings back information or entire scenes of action. Some will develop auditory as well as visual hallucinations.

The clairvoyant sits before his crystal for a definite purpose. Everything he does is for the training of the subconscious mind to reveal to the normal mind its secrets. The subconscious mind is then educated to seek information through its telepathic powers and its deductive activities.

The psychometrist believes that his subconscious stratum of mind can take from a rock the history of all that has been enacted about it. That he can take a bit of the plaster from the walls of a room and it will reveal to him the scenes that have been enacted in that room. That he can take a tiny lock of hair and tell what is wrong with its owner, who may be a thousand miles away. He does not believe that his mind seeks the subjective mind of the owner and gets the secrets therefrom, but that every bit of memory that could be in the mind is as well contained in the lock of hair.

He will tell you that "psychometry is closely related to clairvoyance, inasmuch as psychometry is to *feeling* what clairvoyance is to *sight*."

The methods employed in self-training in both are very much alike. Both seek to raise the subconscious processes to the cognizance of the conscious mind. The one used the eyes to see, as it were, the pictures and images before him of what the subjective mind is doing. The other amounts simply to the conscious introspection of subjective processes. In the main the practices and development of psychometry are much the same as those of the Yogî. They aim to reach the same abilities, and their experiences are indeed much alike. Both revel in their illuminations. Both have so trained themselves that in a certain degree of waking, or objective consciousness, they can enjoy the vast flights of the subconscious mind processes. They truly have such experiences and catch such glimpses of truth that the everyday things about them seem mean and worthless.

Those that follow this extreme meditation become purely idealists, and are prone to disregard the practical. The tendency is to become a dreamer instead of a doer. It is from this stratum, and somewhat in this way, that the real poets of all ages have brought forth their inspiring verse. It cannot be denied that the resources of the subconscious are vast and full of intellectual delights.

Carpenter called it "unconscious cerebration," and so it is. It is to watch objectively these subconscious processes that the Yogî trains himself, and the psychometrist spends much time in self-development. The psychometrist uses various materials to read, as he thinks, while the Yogî goes about through various exercises to get control of the Prana. Both, it will be noticed, from altogether different premises, reach the same results and have similar experiences. *Illumination, or conscious observation of subconscious processes, with increased subconscious activity, is the fruitage of their patient labor.*

The purpose of this chapter is not to study various systems of belief, but rather to arrive at a practical method for self-training in order to bring the subjective mind into greater service. These various doctrines, and the practices going along with them, have been reviewed for the purpose of forming our conclusions and methods from those who have reached a high art in the control of body and mind.

I have no desire to induce any of my readers to develop themselves to become dreamers in a state of "illumination." Far from it. I would rather warn you against being hasty in following the guidance of the subconscious. Let reason be the crucible in which all things are tested. It is to make the subjective mind serve reason and meet, as it has power, the needs of the body.

You stand in need of better health, more strength of body, better control of the instinctive appetites, that you may live chaste and well. About you are many whose sufferings should attract your services, whose volition is so impaired as to be the slave of an unhealthful environment, thus needing your strongest arm.

Before you can help others much you must be able to help yourself. I might here add, with some degree of certainty, that your ability to help others will be in proportion to your ability to control and help yourself.

If you want to see how imperfect the control of your mind is, and thus how little self-control you have, just fix your mind upon any object or idea and attempt to hold it there without permitting it to wander and flit about. With your mind trained to give undivided attention to a theme, one hour's work upon it will be of more value than two where the mind is flitting hither and thither, keeping the general course, to be sure, but instead of following directly along the path, the tracks left behind are like the tracks of a small boy in the snow, leaving the path here and there, first on one side and then to the other, and complaining when he reaches home because the distance was so great.

Again you seat yourself at your desk to perform a difficult mental task. You can't get settled down somehow. Your self-control is so imperfect that you fidget from one position to another, become irritated perhaps if any disturbance is made about you, and possibly end up with anything but a sweet and peaceful frame of mind.

The student, the writer, the thinker, in fact all, will find in the training of self-mastery as laid down in this chapter that which all can attain to, and will be a rich mine serving out to him large dividends continually. How many sad wrecks we have had among brilliant men who frequently resorted to stimulants to give them peace of body that they might complete a tedious and difficult task. I have seen men smoke, smoke, smoke, while engaged at a hard and long task. Is that self-control? Is that man-like? You will find that man's patience, his tolerance, quite in keeping with his habit of control.

Steady determination, relaxation, concentration, and practice are words prominent and common among the methods given by those training for ecstatic illumination, spiritistic self-hallucination, magnetism, clairvoyance, psychometry, and mind reading.

It is not stereotyped method that I wish to give to my reader for self-training, but principles. I shall, however, for the benefit of some, give some detailed exercises.

The first condition to be acquired is bodily passivity. Quiet surroundings are desirable because of less stimuli or attraction from outside. The one great thing to be acquired from all this training is *concentration* of mind. While some of the exercises may seem to be body training, we must not lose sight of the fact that after all it is mind training. We are to acquire the faculty of attention. It has been said that the soldiers of Europe are more easily hypnotized than people of other occupations. Now the simple reason is that the soldier is trained to give *attention*.

The real purpose of bodily passivity is to remove conscious stimuli. The mind is to be fixed upon one piece of work, or to making auto-suggestions to the subjective mind for it to perform some manner of work upon an organ or part of the body. It is to enable the will to give its undivided attention, with its entire concentration, upon the thing desired; or to enable it to quietly assume a secondary rôle, letting the subjective mind have first place, that the training of passivity is so much desired.

Remove as many attractions as possible. For this purpose the clairvoyant dreamingly gazes into a crystal before him. He does this partly to remove the many images that flit about when he closes his eyes. He later expects to see images in the crystal, but he wants them to be of more significance than that heterogeneous array that flits about when the eyes are closed and the mind is not actively engaged upon some particular thing. He also removes all attractions, that the objective mind may become very quiet, doing almost nothing, in order that it may catch the faintest image that the subconscious mind seems to place in the crystal. The images are mere hallucinations purposely induced. The eyes are made the medium for making the conscious mind cognizant of the subconscious processes. The nearer the clairvoyant can come to forgetting, for the time, that he has any body, and the more perfect the quiet and placid condition of the objective mind in its expectant attention, the greater will be the subjective activities and the objective cognizance of them.

The psychometrist and the esoteric of the Orient, as we have before seen, get this objective cognizance by a development of the synchronism of the two minds with the subjective mind leading and the objective quietly watching. For such delicate introspections you realize the value and importance of the inhibitions of all bodily sensations. It is for this that the trance has been used as a condition for "spirit control" by the devotees of the "spiritist" doctrine.

It is not necessary that the reader carry his training to the degree of those just mentioned. The trance should not be used at all for practical purposes. The objective mind should always be active enough to record all that is taking place. If so trained, it need not be entirely inhibited to produce the highest phenomena. It is important that we formulate our premises carefully before beginning training. We thus escape certain unprofitable habits. One of the chief characteristics of the subjective mind is to demand the habitual conditions under which it has been trained to perform.

Sit or recline in a comfortable position. Put everything off your mind of a disturbing nature. The more tranquil your mental condition to begin with, the better it is. Practise making yourself quiet. You may revolve the mental suggestion "quiet," or you may look at something with the view to becoming quiet. Your *purpose* upon beginning will enter as an auto-suggestion. Don't make your practices longer than ten minutes to begin with, especially if you find it difficult. *Practice, remember, is the watchword.*

As you progress in becoming quiet, add exercises in mental concentration. The development of quiet concentration and physical passivity go hand in hand, as each assists the other. The mind should be trained to select an object and hold its processes upon that thing.

Take a picture, as a landscape, or some animals,— any picture,— and quietly look at it for a few minutes. Study the details. Then close your eyes and practise holding the image before you. Select out some central and prominent feature and develop that first. Each time you open your eyes to look at the picture add another feature to your mental image, and so on until you can call up the entire picture and hold it in your mind to the exclusion of all other processes. Practise this exercise without a strained effort. It need not be intense or hard. You get the benefit of concentration upon a small part of the picture and of a general view of the whole.

One advantage gained in practising upon a picture is the assistance to the mind given by the lingering impression made upon the optic nerves. Many similar experiments may be added. From easy experiments work up to the more difficult where the mind can be fixed upon a thing of narrow limits, and held there as though there were nothing else in its reach.

Next train your mind to quietly centre its attention upon a part or organ of the body. Fix your mind upon your lungs. Practise breathing under the direction of the will. Inhale for, say, eight counts, hold the breath for eight, and then exhale in as many more counts. Vary this until it becomes very easy to breathe as you direct.

Rest your hands, palm upward, upon your lap. Flex the fingers and thumb slowly one by one, keeping the eyes and mind fixed upon each finger as you direct it with the will. Do not perform it automatically while allowing your mind to wander from the trumpeters about the walls of Jericho to the latest novelties displayed in show-windows. You will find this simple piece of work difficult enough at first. There is an advantage in employing the will in exclusive attention upon such unimportant matters. Such exercises assist in the development of more important bodily movements. Train from the simple to the complex. Your own ingenuity will devise many useful experiments.

Here is a faculty which will save you many hours of pain if you will develop it. Centre your passive attention upon your right hand or any other member, and think of its sensations with such concentration as to become unaware of any other part of your body. While practising this, do not examine yourself, for that will call the attention away, but leave results alone and attend to the point upon which the mind is fixed. This will assist in the inhibition of pain. After considerable practice the subjective mind will act upon the objective mind's instructions and will inhibit pain or anæsthetize a part.

Lay one hand out before you and fix your mind upon it with the desire that it shall flush with blood. Don't examine or hasten results. Hold your attention upon the thing desired. Occupy your mind with the quiet thought, which will be an auto-suggestion, "The blood is rushing to my hand, it is growing hot." Practise this upon different parts of the body. If you get the control of your blood (and you may) you can assist any part of your body that is ailing or needs better development. It is the blood that cures and gives growth. You have gained a great victory when your subjective mind will dilate an artery in one part, and contract it in another as you direct.

As you gain control over the vascular system, the lungs, sensations, etc., extend it to the bowels, heart, and secretive organs. Remember that every organ and every part of the body is under the influence of your mind. Train and practise until your subjective mind will obey your commands.

If you can fix your attention upon an organ for ten minutes each day, allowing nothing to disturb you as you give your directions to your subconscious mind, you will find that it is a better doctor than the ever-changing materia medica.

It is not the attention of your objective mind that will do the healing, but its attention centred upon the thing desired will put the subconscious mind at work. It will impress its will upon that mind so powerfully that it will begin at once to perform its duty. The will may then turn its attention to other things, leaving an obedient servant to carry out its wish. I need only remind my reader of suggestions made to the patient under hypnosis. The objective mind may not be cognizant of the suggestions made, and yet, the subjective mind is at work directing the formation of a blister or the repair of a disordered part. You can give tone and strength to a part that is sluggish in its activities. Sometimes it is denied the pure blood it needs — it is your privilege to supply the want.

By practice and attention make your subjective mind your ever-obedient servant and ally. Inspire it with thoughts of health and vigor, and it will pass the good news down along the line to every cell of the body. Herein lies your opportunity for longevity and physical comfort.

In the preceding chapter psychic diagnosis was spoken of. That faculty is to be developed exactly as the psychometrist trains himself. I need not go over the ground again. If you have attained the ability to take cognizance of your subconscious process, *i.e.*, your subconscious mind casts its information up to the objective mind, then you are very near the goal. Some practice, with the express view to diagnosing conditions, will set the subjective mind upon the scent whenever occasion demands. With proper care and much practice this can be developed into a magnificent specialty.

Telepathy, we have seen, is a power of the subjective mind. It is developed on the same general line as any other of the subjective activities. All development as outlined in this chapter facilitates any other similar control. Objective attention and subjective obedience are the faculties required. All can attain them by intelligent and diligent practice.

Subjective development has usually been employed either for mere amusement or in the furtherance of some purely mystical hypothesis. As has been previously stated, it was from such practices that it became recognized by scientific men, who have turned it from the impractical into channels of usefulness.

Before closing this chapter let us summarize and see what some of the values are to those who will accomplish the self-training of which we have been speaking.

Health may be considered first, as it has had the first consideration in this book. We have seen some of the values of auto-suggestion. It has been shown that it may contribute to health and longevity if properly used; or it may turn the powers of the mind in terrible devastation upon a struggling body. The subjective obedience to objective instruction, or suggestion, and the objective concentration, are attainments which will alone repay in health, vigor, and comfort any efforts expended upon this self-control.

The ability to rest and relax is one which many people do not volitionally have. There is many a person who wears himself out simply because he cannot relax. This is more true of one of leisure than one whose necessities demand his attention. Such a one will frequently resort to some kind of a sedative because he cannot comfort the body in that he cannot comfort the mind. The drug only undermines his volition and self-control. On the other hand, if he comforts himself with the refreshments from his own mind he grows stronger with each victory, the tendency of recurrence decreases, and his self-adjustment and self-control become easier and more perfect.

I need not enlarge upon psychic diagnosis and telepathic suggestion.

In the training of the synchronism of the objective and subjective lies a field full of interest and the highest value. You wish to write upon some theme in which you desire the best in you. You cannot hope to produce that work with your mind flitting first from one irrelevant idea to another, or when various bodily sensations are drawing your attention to themselves. Your training of passivity will here serve you well. If you can approach the state of meditation of the esoteric of the East, only keeping the objective in the lead and making use of the "intuitions" that flash up from the subconcious, and the great fund of subconscious memories, you will then produce the best in you.

Men of genius have resorted to many devices to bring about this harmony of mind. Some have succeeded so well that their productions show the vast range of their imaginations, and at the same time the presence of their highest reason and keenest judgment. Others have passed beyond the supervision of reason into the broad expanse of their subconscious, where imagination had full sway, and like the one "illumined" their productions have revealed their ecstasy.

"Milton, Bacon, Leonardo da Vinci, liked to hear music before beginning to work. Bourdaloue tried an air on the violin before writing one of his immortal sermons. . . . Coleridge's 'Kubla Khan' was composed, in ill health, during a profound sleep produced by an opiate; he was only able to recall fifty-four lines." (Lombroso.)

Men of genius have always drawn from the vast resources of the subconscious, but so many have come to grief from lack of self-control. To bring that portion of the mind which produced much of their work into the service of the objective stratum is to be much desired by the thinker and the writer.

As it is from the subjective stratum that the emotions and passions arise, that plane should be brought under such training as one following the directions in this chapter may acquire. This training will contribute to a more stable character. The processes of mind are made to conform to the will. Such a one can expel from his mind the unpleasant and harmful thoughts that surge to and fro, playing havoc with body and character, and centre his thoughts upon the pleasant and profitable, until those processes have redeemed the hour and enriched the soul.

To the mind should be given a more careful training than can be acquired by the mere reading of books, that both body and character may be the more richly endowed.

CHAPTER XVII.

HABIT.

Looked at from a broad standpoint, the great mass of our daily actions are habits. It is well that they are, for habits are exercised with greater ease and with less attention than special acts require. Professor James has well said: "Habit is the enormous fly-wheel of society, its most precious conservative agent." It is what enables mankind to move along in a sort of conservative resultant, varying only by degrees from the conditions and customs of the time. Neither instinct nor habit being *invariable*, progress and changes are the safer, owing to the tendencies of habit and instinct to repeat themselves with a certain degree of tenacity.

There are among people so many vicious habits that the word "habit" rather instinctively calls those conditions to mind. While I shall deal, to some extent, with the various habits that are a curse among people, I hope to lay even more stress upon the *cultivation of habit, that is, good habits.*

Habit is the result of individual acquisition, and is stereotyped by frequent repetition in the course of the individual's experience. The more frequently repeated, the greater its tyranny over an organism.

As instincts and habits are so closely associated, it will be necessary to make some reference to instinct. It may be said by way of definition that instincts are characterized by the fact that they are commonly and similarly performed by all the like members of the same group or kind of animals. Instinctive activities involve the general behavior of animals, and are more than mere responses to local stimuli. The animal is not purely an automaton, merely acting in a predetermined and absolute way. Were this the case, evolution of instinct would be impossible. Instincts are intelligences, which are not based upon individual experiences, but are the inherited experiences, or memory, or knowledge of the experiences of ancestors. Instinctive activities of an adaptive nature are not taught by parents, and yet a whole system of knowledge is found to exist.

"Instinct," says Bain, "is defined as the *untaught* ability to perform actions of all kinds, and especially such as are necessary or useful to the animal."

"Instinct is usually defined as the faculty of acting in such a way as to produce certain ends, and without previous education in the performance." (James.)

The instincts are recognized by all to be handed down from progenitor to progeny. Not so with acquired habits. Some good writers are arrayed on one side, while others, of equal standing, are to be found on the other side.

There seem to be good reasons for the belief that acquired habits in time become so fixed as to be inherited, and become what we call instinct.

It is not our purpose, however, to enter into such discussions here; but it appears evident that *all traits of character are inheritable;* which does not mean that the child will necessarily inherit all of the acquired traits of either or both its parents.

Instincts are not invariable, but may be modified and often need be. For this reason I treat it in the beginning of this chapter. James says: "*Every instinct is an impulse.*" Lloyd Morgan says: "Impulse is the tendency of the organism to carry out its instinctive or habitual activities under the appropriate internal conditions and external stimuli. The accompanying consciousness is due to different currents."

It is with these instinctive impulses that man is often called upon to battle. In this great theme of self-control and character-building, some general principles of the instincts within us will not be amiss. Instincts are not peculiar to the lower animals alone; but "on the contrary, man possesses all the impulses they have, and a great many more besides." Professor Wundt says that human life is "permeated through and through with instinctive action, determined in part, however, by intelligence and volition." It is this intelligence and volition which makes man superior to any of the lower animals. How often, though, do we see wrecked character, where *habit* has become so fixed in its tyranny that the man is not superior but indeed inferior to the brute creation.

The tendency of all living organisms to the recurrence of an action once done is a powerful agency in the whole process of life. While instinct makes its advent with the life of the organism, it is liable to modification by other instincts setting up counter impulses, and by the tendency to recurrence of an action. This tendency is the power of habit, which manifests itself so strongly in all living creatures, and exercises such an influence in making us what we are, that it deserves our special attention. We need to understand our privileges and powers as well as our tendencies.

We find that our *instincts*, of which we have many, are not to domineer over us, but that we have powers over them to inhibit, change, and correct. *The cultivation* *of habits* to offset the instinctive impulses, is the means by which intelligence may build its character.

James gives this law as follows:

"The law of inhibition of instincts by habit is this: *When objects of a certain class elicit from an animal a certain sort of reaction, it often happens that the animal becomes partial to the first specimen of the class on which it has reacted, and will not afterwards react on any other specimen.*"

Let us go a little further concerning the fact that the instincts of even the lower animals may be changed, and new habits come into use.

In Romanes' "Mental Evolution in Animals" I find the following:

"A hen who had reared three broods of ducks in three successive years became habituated to their taking to the water, and would fly to a large stone in the middle of the pond, and quietly and contentedly watch her brood as they swam about it. The fourth year she hatched her own eggs, and finding that her chickens did not take to the water as the ducklings had done, she flew to the stone in the pond and called them to her with the utmost eagerness."

I have dealt somewhat at length with the matter and nature of instinct to show the force of habit, even over it. Man has commonly looked upon the instincts as he has upon the automatic process within himself, as something driving him, over which he has had little control. He has so often excused himself for acting upon impulses, on the ground that it was his nature and he could not help it. But we see that this is a poor excuse indeed for a man to make for his own weaknesses, when we see that the instincts of the lower animals are changed and modified.

In our study of *habit*, we have laid the basis in the instincts. We have seen how new actions, often repeated, come to take the place of the inherited and inherent instinct. The habit becomes the basis for new instincts to be in time transmitted to succeeding generations.

From these observations, does it not appear to the reader that *habit* is a theme of paramount importance to every individual? No man can pass a year — a month — without it having left its marks somewhere. In that short time it may have planted the seed which will wreck his physical and moral manhood, or it may have started him on the road to a life of comfort, happiness, and self-satisfaction.

This thing *habit*, is to be found in the woof and warp of every character. If we wish to lay down methods for the building of a purer and nobler character, or the means of avoiding the vices and sins about us, we will have to deal much with habit, indeed make that the foundation of our methods. The Christian builds that acceptable character by adherence to Christian habits, not by mere sporadic exercise of his principles.

Man does not always, nor does he usually, realize that he is being molded and fashioned by his common as well as by his more unusual actions, into certain conditions of character and even trend of thought.

Even man's reason, his judgment of things, of which he is usually so proud, is not free from this powerful agent, but the angle of view of to-day is modified by the habits in action and thought of yesterday. Oh, that I could brand these facts upon the minds of youth and age as well, so that they would guard every thought and every action in view of these facts; that in a few years hence they may not be known and looked upon as monsters, but Godlike in deed and judgment!

What opportunities are heedlessly and innocently cast aside by the youth in that period of plasticity which comes only once to each individual! No person is wholly bad, and altogether without ideals higher than his own actions. Each youth, no doubt, expects to be known as a man with some and even many good traits. Talk with him soberly concerning life and life's ideals, and you will usually find some good intentions, even where it would seem that there are none. On the whole it is the boys' and girls' desire to become men and women whom the world will respect. The boy may think that there is time enough in which to prepare for his standing as a man, and thus persuade himself that a little more fun now won't tell at that time. He perhaps thinks it is too early in life to put on the "straight-jacket," which, however, he may expect to wear later in life when responsibilities have increased. He may even have high ideals, intending some day to reach those ideals, but putting off the self-training and development until some future day, thinking that he of course will always have high ideals, and can begin at any time to acquire them in his own character.

It is here that the youth makes his greatest mistake, for he does not understand that his habits and actions of the present are going to change his viewpoint of the future. The high ideals and the worthy desires of that more plastic, imaginative, and romantic period, which passes our way but once, may have vanished like a phantom after a few years under the corroding influence of vice, dishonesty, error, and self-neglect.

Those draughts of inspiration coming to the youth, embryonic as they are, giving him a glimpse of the possibilities of that kingdom, patterned after Heaven itself, which may be built in the life and character of man, may be lost to him forever because of being buried beneath the débris of wrecked opportunities.

The boy looks at that moral and physical wreck as he reels from the saloon, and instinctively says to himself and to others, "You will never see me like that man," when he is then treading the very by-path which that man trod when a boy; he feeling as confident as this youth that he could turn back at any time and find the well-beaten road where safety lay. This wreck, when a youth, did not realize that, by pursuing his course, the time would come when a battle would be waged in his mind, one gladiator in all his vicious strength and cunning striving to hold him in the throes of his living debauch, while the other feebly strives for the former life, as a remembrance comes to him of what he once was and the liberties that might have been his. How feeble is the latter compared with that new tyrant! And yet, what is all this? It is but a changed mind! How little did that youth know or realize that a time would come when he no longer could think with the volition of normality. Time had wrought a change. It had not been done by one act, but by many. The moral and physical man had been wrecked by many small acts of compromise and vice. "The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, 'I won't count this time!' Well, he may not count it, and a kind Heaven may not count it, but it is being counted none the less. Down among his nerve-cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is in strict scientific literalness wiped out." (James.)

Could a man stop at any time in his mistaken career and turn back and begin over again, life would hold out to him more opportunities to mend his ways than it does. He could then give himself up to the grosser recreations for a season and return to safety, like the swimmer who knows his strength, starts out from the shore and swims toward mid-ocean, but carefully watches the distance and calculates his strength for the return.

Not so with the vices surrounding man. He always thinks that, like the swimmer, he can calculate with safety the distance he can go toward that great expanse in which he sees the wreckage of countless lives who had ventured out too far, getting beyond the shelter of the harbor into the turbid, storm-swept region where, strength and power failing, they could never return to safety. He does not realize that, unlike the swimmer who always wants to return, he will soon have reached the place where desire to return is so feeble, and only manifests itself sporadically, that there is less power back of the feeble desire to return than there is back of the more subjective impulse to go on.

It is this change that has taken place in the *desires* of such a person, upon whom habits of vice and intemperance have fixed themselves, that determines his helplessness. The desire to continue becomes a *subjective desire, one fixed and continually operating in the subconscious stratum of mind.* We have seen the powers of that mind over the physical functions, and have found that its tendency is towards automatism, or the repetition of actions often repeated. Its tendency is toward a stubborn conservatism, so that when the desire for a vice or "habit" has become a part of its processes, it requires more than a weak and only occasional counter desire to overpower and change the habit. Thus the reader will realize what is passing within the mind or minds of a man who is beginning to find that he must check his course. He comes to find that when he takes stock of himself, and attempts to correct his habit, he is indeed a man of two minds, one on top and in power now, the other usurping that place a little later.

Reason and intelligence say that he must give up the habit that is destroying him. Reason is, however, not without a powerful antagonist, for reason has permitted the subjective mind or character to be trained in another direction. When once trained, it takes but a hint, a small stimulus, to set the whole subconscious process to moving in the direction of the acquired habit. Along with the desire, in the subjective nature, for the things of the acquired habit, go a vast array of experiences as subjective memory, which serve as material for the many mind processes going on beneath the objective consciousness and independent of it. It is these unconscious processes which we have reason to believe are going on all the time, awake or asleep, that become the power too great for the weakened volition. And is it not this that constitutes the weakened will? It is a "house divided against itself."

Of these unconscious processes and their tendency to recurrence on slight stimulus, Moll has this to say: "If a whole series of scenes is suggested to a subject in hypnosis, a very slight impulse suffices to cause the whole panorama to pass before him again in a later hypnosis."

In this lies one of the most important facts in the entire study of man, for methods and principles for his correction and conduct. If the subjective mind processes are frequently going over the scenes and experiences, and the sensations and pleasures of the habit, casting up those effects to the objective mind, unconsciously thereby influencing it, how can it exercise a *will* or *volition* strong enough to combat that subjective power? Some unusual stimuli will have to come before the mind before that degree of desire or Will will be exercised sufficiently to check the habit. Such stimuli will also have to react upon the objective mind long enough to fix them as processes and memories in the subjective mind, crowding out and occupying the place of those processes revolving about the habit.

New processes are thus put in the places of the old ones. Now fear will often do this if the condition or cause be great enough and continued long enough to give a new habit of mind. Strong appetites have thus been checked and destroyed, and new habits formed to counteract the vicious habit.

Each of us, upon self-examination, will find that we have many acquired habits which need adjusting. Among such as have kept themselves quite well in hand, none of the grosser habits may be found. On close examination and self-inspection, the majority of things that need correcting will be found to exist in habits of thought. These will be dealt with further on, not from the *don't* standpoint, but rather from the *do*. The greatest benefit to one comes, not from stopping a harmful thing, but *doing* in antithesis to the thing. And herein lies the secret of all inhibitive powers.

"Nature implants contrary impulses to act on many classes of things, and leaves it to slight alterations in the conditions of the individual case to decide which impulse shall carry the day."

If man is normal, *reason will govern all his actions*, especially if his attention has been called to them. Some things are done unconsciously. If normal, we see that nature's provision is such that he may *easily* check an impulse which needs correcting, by putting in operation a counter impulse which is there ready for use.

Abnormality of conduct is to be witnessed more frequently among mankind than among animals lower in the scale of development. The fundamental laws of their being are the same. *Self-preservation, nutrition, and reproduction* are instinctive activities of both alike. These three instincts are the basis of most all harmful and vicious habits among men. *All three instincts are more perverted by men than by the lower animals.* "How comes this?" you ask. And well you may, for there is little knowledge that the world stands so much in need of as the answer to this question. I would that I could serve you better, by a more intelligent answer than I am capable of giving.

To the student of biology, man and the rest of animal creation are much alike. The same general laws govern all. They come into life, live, and act in much the same way. Man, standing highest in the order of phylogenesis, presents the highest development of reason and intellectuality. *Reason* being the more highly developed in man, and, as we have seen, stands or should stand guard over his actions, he should also present to the world the most perfect and highest conduct of all creatures.

Some individuals present a conduct infinitely higher than the rest of creation. Many individuals present a conduct far beneath the lower creation. Something has weighed against that high development, reason, to which man is heir, or else his conduct would be commensurate with that higher reason.

In the first place, man's environment (though he inhabits the face of the same globe with the rest of the creatures) is far more difficult than the environment of his fellow-creatures. This weighs against the struggle of the individual to maintain that higher plane of conduct. *No creature can escape the influence of his environment.* He may watch with patience and constancy, and yet he will not go unscathed. No man is a "self-made man" more than in part. He may have exercised wise selection in many places. Conditions surrounding him may have been the cause of the selection, rather than his foresight. Another, who is a wreck morally and mentally, might have become a man of power and honor in a different environment.

While dealing with environment, which is an important factor in relation to habit, it may be well to find, if we can, how it comes that man brings up his young in a moral environment more difficult and more conducive to abnormalities and loss of self-control than do the animals less highly developed.

We said that the basis of most all vicious habits is to be found in the three fundamental instincts: *self-preservation, nutrition, and reproduction.* These are instincts in man as well as in other sentient creatures. They are all useful and good when normally exercised, and all harmful in the greatest degree when abused and perverted.

The first one in the list — self-preservation — is the basis of that greed among men that will make them prey upon their own kind. Man in his greed does not act blindly. His intelligence is such that he knows of the harm he does to others. Think you not that the saloon-keeper knows of the ravages, the sorrow and suffering he helps to cause, of the trap he is laying for the unwary; or the brewer and distiller as he revels amid luxury, gotten by his unnatural means; or the legislator who argues that the State or community can't afford just now to dispense with the traffic of liquor? *Greed* is the cause of these unnatural things. I say *unnatural* because they are contrary to that great companion law to self-preservation, viz. : *preservation of one's kind.* If you see a large vicious hog devouring a little pig you are astonished and enraged at the unnaturalness of the act. You say it is not *natural* for the hog to prey upon its own kind. I say it is not natural for man to prey upon his own kind. How much greater is the unnaturalness of the saloon-keeper, distiller, brewer, and druggist, selling to the common public morphine, opium, and kindred drugs, feeding thereby their greed by preying upon their kind!

How much more vicious is the saloon-keeper and the matron of the den for prostitution, as they allure the innocent into their clutches, that they might seize them to their death, implanting the venom of their sting! Alluring them with music, art, and the beautiful, like the insect who allures his prey by beautiful colorations patterned after the innocent flower upon which its prey thinks it is alighting in safety to enjoy the sweet repast, which it alone can afford, when alas! in that unguarded moment, it is seized, the thrust is made, and upon its little body its conqueror feasts! I say how much more vicious are these persons than this insect; for it has not preyed upon *its kind as have they!*

Greed for money and the things it will purchase — abnormal self-seeking — is at the base of all harmful and degrading environment. Were there such things as antidotes for liquor, opium, and like stimulants, do you think the manufacturer would mix the antidotes with the stimulants, so that the user would become cured of the habit into which he had gotten, and a check be made upon the first use? This may safely be answered in the negative, for if this were his character, he would not be in the business. Slaves to a habit must be made, that customers be plentiful.

One in such a business sees the spider's web built in the corner of his shop or store. As he stands there looking at the network of fine fibres, a fly unwittingly strikes the web and is held fast. Immediately from above, the owner of this strange house descends with rapidity, and reaching the struggling fly, with the speed of lightning, binds him still firmer by weaving about him such a powerful network of those strong fibres that the victim is secure indeed. He may be incensed as he sees the spider kill, with quiet deliberation, the prey already helpless. He takes a stick and destroys the web. But why should *he* be incensed? The spider has not broken the law of preservation of its kind, it has only complied with the normal law of its being. *He* has not only laid a like snare for the unwary, but has made use of alluring colorations and deceptions to tempt, not flies, or *other kinds*, but to tempt and snare *man, his own kind.* He has perverted the fundamental laws of his kind. He feasts at his table upon the flesh of the lower animals, of a kind unlike his own, as did the spider, but he purchases the flesh upon which he feasts with the lives of his kind.

Nutrition is the second law in the order given. This law is the basis for the abnormal use of all stimulants. It is natural for all to seek that which stimulates and benefits. Stimulation is pleasant and sometimes beneficial. It is the abuse of stimulation, or that natural habit of nutrition, which makes stimulation a harm rather than a benefit.

The ingenuity of man has taken from plants, fruits, and grain the essence they contain, and thus produces powerful stimulants. The primary effect of these stimulants is pleasant, and apparently beneficial. As nutrition or stimulation is one of the primary laws of our being, and as Baldwin says, "Habit expresses the tendency of the organism to secure and to retain its vital stimulation," and "The result of every attainment of a beneficial experience is to discharge an excessive pleasure wave of movement from which new adjustments are selected by the same criterion," the danger of putting such tendencies of being in operation, by taking such drugs and stimulants as opium, morphine, cocaine, and liquor, must become apparent to all who look deeper into the laws of being.

All these drugs are indeed "mockers" with false "colorations." Their stimulation is not real, because not permanent. Their pleasure is likewise a "mocker." Their dangers lie in their passing stimulation and pleasure, for which the law and habit of nutrition call. It is these *innate tendencies* which so rapidly develop into habit, the taking of these stimulants. Baldwin says, in regard to repetition and habit, that "It is not true that all movements are 'equal before law' — the law of habit. Movements which cause pain do not tend to be repeated. They are exceptions to the law of habit, as they are usually formulated. Painful movements are inhibited, they tend to be reversed, squelched, utterly blotted out."

A young man excuses himself for taking an occasional glass of whiskey on the ground that he likes it, and it makes him feel well. Because of this pleasure his danger is greater than he knows.

In the degree in which a thing gives pleasure, stimulation, and temporary satisfaction, with the knowledge of its danger, in that degree should it be shunned and caution exercised.

Beware of those pleasures and stimulations known to be dangerous, and which put into operation those laws and tendencies of your being, which were the laws and *tendencies of your ancestry, ages upon ages back of you.* Excepting the little volition given you in the domain of reason, you are like the potter's clay in the hands of the molder, for you are under laws of your own being.

You have given tendencies deeply engrafted into the very fibre of your nature. So powerful are these that no man should risk trifling with them, where experience and observation have shown the dangers. You have inhibitive powers if exercised in time. Nature has so equalized the tendencies of action and inhibition that *reason*, standing guard over the individual's welfare, making intelligent selection, and maintaining a normal and healthy conduct, may not find it too difficult. Man's fall — his abnormal conduct — comes from the too tardy exercise of this high faculty. In the degree in which his environment is difficult, should his reason and inhibitive faculties be the more exercised. *Effort* is required in the exercise of reason and caution, while the inner tendencies work unceasingly without effort. This is how it comes that, trifling with certain things and feeding those fundamental tendencies, with reason and vigilance at a low ebb, persons find themselves in the grasp of a ruinous habit.

The deer leaves its bed in the tall grass at the first break of day. It cautiously surveys the landscape with its keen eyes, sniffs the breeze with care and attention, and turns its ears to catch every sound upon the morning air. Satisfied that all is well, it proceeds forward toward a choicer feeding-ground of which it knows. As it climbs the hillside its vigilance is not slackened, but with eye and ear and nostril it preserves its characteristic watch, and avoids the dangers that beset its kind. It always exercises all the intelligence it has, the more vigorously the more difficult its environment.

It is with such vigilance only that the young man or young woman in the difficult moral environment of to-day is able to build and maintain that rare character which the world prizes so highly. Without slackening the oversight of reason, or allowing self to drift with the tide of things, the great principle of inhibition previously spoken of (*i.e.*, impulses in another direction) should be employed with an activity in proportion to the complexity of the environment.

It is the place of reason, that highest intelligence in man, to survey the landscape, scenting out the dangers that lie in the way, and, passing around on another side, to enter the shelters of safety. It is not *intelligent* to allow curiosity and boastfulness to bring one within the danger limits. As the hunter attracts to him the band of antelope within range of his fire-arms by a little red flag flying above him, he instinctively says, as they approach nearer and nearer, all engrossed with their curiosity, "What fools they are." He knows whereof he speaks, for he knows their danger, and how little they have to gain; for they are being led within the danger limits by nothing more than an old bandanna.

How like the vices of life, and the allurements used by vice! How like the youth who, prompted by his curiosity, has passed over the danger line, and fallen, pierced to his moral death by the bullet of the man hunter, realizing too late that after all it was nothing but an old bandanna.

Vigilance! Vigilance! Vigilance! "Watch and pray that ye enter not into temptation." Safety lies not without these boundaries.

CHAPTER XVIII.

HABIT. — *Continued.*

Having dealt with the laws that lead to habit, and spoken of environment and its snares, I shall now take up the means for saving those already in the clutches of some vicious habit.

The great antidote for *bad habit* is *good habit.* The antidote for *bad thoughts* is *good thoughts.* The antidote for *self-seeking* is *altruism.* The antidote for *weakness* and *sympathy-seeking* is *sympathy-giving.*

All this is in harmony with the fundamental laws of our being, spoken of in the previous chapter. How to reverse the automatism of one addicted to an injurious habit, and get him to doing those things which will tend toward his cure, will require the ingenuity of those about him.

In the first place remember the principles of environment — the force of the law of suggestion. Patience and time are two factors indispensable in the treatment. If he is addicted to liquor, morphine, cocaine, or any other drug, you may look for a character divided against itself. His enthusiasm of to-day may not be his condition to-morrow. The doctor must be the enthusiasm back of him. If you can keep him alive to the treatment, his mind actively engaged with auto-suggestions designed to counteract his habit, he will aid the treatment and be better satisfied than if he has no part in it.

The power of auto-suggestion alone is sufficient to give freedom from any habit, if only employed actively and persistently. The failure usually lies in the slackening of interest and attention.

If the person is a periodical drunkard, getting drunk once every month or two, he can make himself a free man by systematically employing the auto-suggestion, "I will never drink liquor again." He should set apart a few minutes each day, recline or lie down so as to be comfortable, and repeat over and over that statement to himself. At night let him do the same as he lies in bed, and he will go to sleep saying it. The subjective mind will take it up after a time, and that statement will impart that character to it, and the process will be carried on in that lower consciousness. The longer these auto-suggestions are continued, the more the subjective mind will revolve the suggestions and become influenced by them. When once it has become *permeated* with the idea that it will never drink any more liquor, the person has then a strong ally, where before it was his greatest enemy.

The nervous system, as we have before pointed out, is capable of receiving instruction by auto-suggestions or directions from the objective mind. I think the matter becomes clearer when we look at those reflexes as the work of the lower stratum of mind.

If the periodical drunkard will "fund and capitalize" a vast amount of auto-suggestions, of "*I will never drink any more liquor*," he will find that he will have an account that will stand him well in hand when the crisis comes, where another will go bankrupt.

I cannot lay too much stress upon this point. The power, the value, the influence, will be greater than I can make you understand. Continue the labor without languor. Arouse yourself out of your lethargy, into active and continued enthusiasm. Stir that spark of desire into a burning flame, and feed it with auto-suggestions until the thought runs in your head like some popular tune that everybody is humming. The time will come, after such efforts, that you will be able to "live at ease upon the interest of the fund." Keep up for the rest of your days the character of thought. Never allow one single compromise to occur. Raise the barrier between you and your former habit so high that you will not be placed in temptation.

Having once broken the old habit of intemperance, a *new* habit of abstinence from all kindred things should be made the rule and the attention fixed upon the *new*. Along with drinking, especially drinking in saloons, goes the habit of spending small sums of money upon one's self and treating. Break up this habit. You will find yourself wanting to buy something to take, simply from sheer habit. *For discipline*, drive yourself away from the soft drink quarter and go and drink some water. When you find the slightest compromise, destroy it. Your position henceforth must be a radical one.

Don't forget that your old habit is like a fold made in a garment from long usage, that no matter how much it is smoothed out, there is always left a tendency to fold in the same place.

A difficulty arises when I come to give the method of self-treatment to the person who is a very heavy daily user of morphine, cocaine, or liquor. Such a person may have gone so far that most of the functions of the body, brain action included, are so dependent upon the stimulant, that great bodily and mental lassitude will inevitably follow a radical cut off from it.

If you are such a heavy user, it may be wisest to lay out a course about as follows: An important thing is not to compromise at all, and never to score a failure. If your physical condition demands it, you can lay out a course which will give the benefit and encouragement of progress, and still not have the derogatory effect of compromise. Determine beforehand that for the next four days your consumption will be only one-half what it has been. As you take the stuff, don't allow yourself to take it to your bosom as you have been wont to do, but take it with *regret*, placing upon it the stigma of an enemy. *By auto-suggestions school yourself to hate it.* At the end of the days set apart, lay off four days in which the consumption is to be cut in two again. The amount will be only one-fourth of the usual ration. Take these doses with increasing denunciation. With power and activity repeat the auto-suggestion that, "*I don't need this drug.*" "I don't want it." Don't stop to examine results. See that each day has brought a victory and no failures. Watch your own enthusiasm. Keep it alive by a sense of present and past progress and victory. Keep your eyes fixed upon your *liberty*, the prize for which you are striving. At the end of those days of probation, destroy the last vestige of the curse. Now comes the time when you must keep the flame of your *desire* for freedom burning with fervent heat. It is to be fed with an incessant flow of auto-suggestion. Keep your mind alive and alert! Fill it so full of the statements to self that there will be no room for the former longings.

Remember that your condition is such as to make it easy to bring up excuses for "just one more dose to help me over." Be careful about such self-persuasions. Make the "I won't" so active a principle that the "I will" can't find room to enter. Keep yourself in that atmosphere of your own mental activity, and drive away any bodily discomfort that may arise. Keep your attention fixed upon your freedom, and you will notice less the bodily claims.

I have been speaking to the unfortunate, whose habit has become too great a part of his living. It is no doubt true that almost every person addicted to some stimulant thinks his need for it is much greater than it is, and that his suffering would be beyond his endurance, should he quit its use. The tendency of all such stimulants and drugs is to exaggerate the condition and to provide for their defence a vast array of excuses.

The person who boastingly says that he can quit it whenever he wants to is usually the person you will always find addicted. The reason is that the desire to quit will come when it is too late.

Usually the better way is to quit the stimulant at once without probation. Never quit for a certain length of time. Don't compromise your character thus. Don't throw away an opportunity of making a stronger reason, and a stronger subjective self. "He who every day makes a fresh resolve is like one who, arriving at the edge of the ditch he is to leap, forever stops and returns for a fresh run."

In this connection it will be well to consider the attitude of friends toward one making the struggle against his habit. He needs encouragement, for in it lies a power to inspire and keep alive the desire and effort. At no time can friends do more for him. They should lay aside all timidity and diplomacy. Call the thing by its right name. He may be weak in enthusiasm, as is often the case. They can supply this from their stock of strength and normal minds. He is not a normal person while enslaved. They should be a strength to him. At such a time call upon him at every opportunity. Ask him how he is doing. Urge upon him to battle hard for that which will make all the happier. Make yourself confident and you will help his confidence. This need especially be the attitude of wife or husband and all in the home.

The reader who has followed closely the study of telepathy and the force of suggestion will realize the power for good or ill of the habitual mental attitude of the wife in regard to her husband's drink habit. Mental rapport or telepathic communications are very frequent between man and wife. She having become certain that he will "drink again" helps him in that direction by subjective impressions which are the most powerful in their influence.

I know a young wife whose husband is a periodical drunkard. For the past ten years he has become drunk at intervals of about two months. She told me that she could tell for several days ahead when he would drink again. Her mind would be active in that direction. Telepathically she was constantly saying to his subjective mind, "You will soon be drunk again." In this case the telepathic rapport was so perfect that she could tell when he was taking his first drinks. She would feel disturbed and nervous, and often has gone to his place of employment to see him, only to find it too true. Her mind could have helped him in his struggle had it been turned in the right direction.

I treated him successfully for his dipsomania and used no other means than telepathy. The character of my mental suggestions was just the reverse of hers. It takes heavy mental labor to cure the habit, but it only takes a little suggestion, added to his condition, to start the whole process and bring about another attack.

Telepathy is the most successful and scientific method and means of curing *any habit*. The operator uses it as his principal means. He depends upon it for his cure. He, however, should have the patient do all the work of auto-suggestion that he can get him to do. There are several advantages in this. First is the power in auto-suggestion alone. Second, it gives him a part in the labor of his own treatment which will redound to his stronger character. Again, by the time his treatment has ended, he will be in training to perpetuate the treatment by auto-suggestion. This should be urged upon him. His safety lies in continuing indefinitely his new character of mind and his mental activities.

Give to him not only a treatment, but an education. Send him away with a ruling passion — *the passion to be a* MAN.

Desire is a faculty always active and alive in man. It is one of the instinctive faculties in all sentient creatures. All desires for self must be held within limits, or the pleasure and satisfaction will turn to pain. This is nature's own means of moderation and temperance. The greedy boy said to his father, "Oh, papa, I do like sugar; I could eat this whole barrel." His father told him to go ahead and eat the whole thing. The boy did not need a second invitation. It really looked for a while as though he would succeed. After he had eaten enough for quite a large family, he left off rather abruptly. His father said to him, "Why don't you finish the barrel?" The boy turned away with the expression, "I don't want any more, I have eaten all that is good."

Nature demands that we be unselfish. She will either destroy a desire abused, or make the desire insatiable, which is a thousand times worse, for insatiability means slavery. There is, however, one kind of desire, which, if cultivated to the degree of insatiability and slavery to its ends, is a blessing, not only to the world, but to the one thus impelled, — a desire which never makes sick. *This is the desire to do good, to serve the world.*

Many of the artificial pleasures such as stimulants and drugs afford, though taken moderately at first, tend rapidly in the direction of insatiability. Moderation will soon call for excess; excess may make sick at the time, or cause an inhibition in some way, but only to call for a repetition in a short time. While the tendency for recurrence grows stronger and stronger, nature strives to check and equalize the growing condition by developing a toleration of the thing. For instance, a small quantity of morphine or strychnine may at first be taken with great risk to life; while with continued use, and a gradual increase in amount, the system will in time develop a toleration whereby it will dispose of large quantities. It will take increased amounts to satisfy or give the sense of relief or exhilaration for which it is taken.

Those who have been unwise enough to have gotten themselves into the "dinner pill" habit know the character of toleration for stimulants and irritants. This is but one of nature's ways for the individual's protection. Man has added so much that is unwise and harmful, that were nature not prepared for his caprices, that necessary faculty — desire — would drive man more rapidly to his utter ruin.

Man's desire is progressive. It is this progressiveness of desire, its tendency to make new goals and new standards, which makes shipwrecks of many characters, which have been launched in the wrong direction. If reason and the higher intellect are not used as the compass, but the sails being spread, the bark is left to drift before the wind, it will be found that with the shifting and changing of the elements, the harbor of peace and safety will never be reached. Such a character will have gathered many barnacles while drifting with the course of his tendencies.

How we complain because our wishes are not all granted us! Little do we realize how rapidly we would grow into monsters, and into that most unfortunate condition where we would become more sick, because the toleration developed had made us insatiate.

Does the easy and rapid accumulation of wealth tend to develop those graces which make men Godlike? In the degree in which the desire is gratified, and the accumulation made, in just that degree must the helm be grasped with a firmer hand, for the storm is trying and severe. It is the *inhibitions*, not the *acquisitions* of all our desires that save men to themselves and to the higher rewards. *Denial* gives many a fruit which is sweeter and more satisfying than indulgence.

The desires must either be trained and cultivated, or they will train us. Who is a greater slave than he in whom uncouth desire reigns in the place that *reason* once held?

CHAPTER XIX.

HABIT. — *Continued.*

MANY seeing a poor wreck from indulgence in those grosser actions which the world calls *habits* cast upon him a look of disgust and scorn, or even a kind of pity. They look down at him from a high plane above, so they think, when at the same time they have controlled themselves but little better. He has fallen into that which attracts the public's attention and has its stigma and disgust, while the others may have a *habit* too, as blighting and as destroying in its effects. It is of this latter kind with which this chapter will deal.

"Prove to me," says Mrs. Oliphant, "that you can control yourself, and I'll say you're an educated man; and without this, all other education is good for next to nothing." What a prince among men is he who always can so exercise his self-control as to enable him at all times to use his highest judgment and reason! It is only in a condition of self-control that any man can employ his best reason and judgment. How needful, then, this control, this education of which Mrs. Oliphant has spoken!

As we cannot know what trials, what temptations to-morrow will bring, our safety of conduct will depend upon the habits formed by the acts of yesterday and to-day. The acts of to-day will largely determine the control of to-morrow.

The business man soon falls into certain habits or ways of doing each routine of his daily work. His methods become fixed, some of which bring him profit, while others bring him loss. If he notices those habits which are unprofitable he will replace them with methods more to his betterment. It does not always happen, however, that he comes to see wherein he is weak, so that the leakage will go on throughout his whole business career. He may look back over his life, yet never know why his success was not larger.

The same is true of so many lives in this great struggle for happiness, simply because certain habits of thought have crept in and made a leakage which has been a drain upon the profits. This leakage with many has been so great, even where the profits were large, that bankruptcy and the ruin of happiness has been the result. Too often has the blame been placed upon some one else, instead of on some habit of mind. If such a one had been accustomed to self-introspection, using his own acts and thoughts as the mirror to determine what manner of man he is, the leakage might have been stopped and a great fortune of happiness acquired and enjoyed. Seneca said, many centuries ago: "We should every night call ourselves to account. What infirmity have I mastered to-day? What passion opposed? What temptation resisted? What virtue acquired? . . . Our vices will abate of themselves if they are brought every day to the shrift."

Man lives a thousand times more in thought than in acts. The power in the world is thought. What is it that has harnessed steam, electricity, water, and sun but man's mind? Before the inventor has made one model, many have been made in his mind. The thief has stolen a hundred times in thought to once in act. The assassin who caused the nation to grieve had to commit the deed in thought a myriad of times before he could bring himself to the one act.

Webster said: "Mind is the great lever of all things. Human thought is the process by which human ends are ultimately answered." "Mind is stronger than matter; mind is the creator and shaper of matter; not brute force, but only persuasion and faith is the king of the world." (Carlyle.)

It is not sufficient to control the act which might be the index of the thoughts within. It is well if the angry word be checked before it can be said. He has not done all, that has done that well. Many a person has trained himself to "bridle the tongue," but not the mind. The feeling suppressed from outward acts, but the thought recurring within the mind over and over in moody silence has not been allowed without a vast degree of harm to self. If one but knew, when he has done so well as to bridle the tongue or refrain from acting, that he is not thus free from the corroding influence, but that his freedom lies only in that element of mind which will not even entertain the impulse, he would seek that fuller freedom.

Some one has said that "Inward the course of empire takes its way." If one is but just and kind and cheerful in thought, he need not be concerned about how he will act. "As a man thinketh in his heart so is he." His outward acts may not always be a true index of his inner life, but his inner life does with precision determine his outward acts. He that would raise his conduct to a high plane, needs be choice in his thinking. With no degree of safety for future conduct can any person indulge thoughts which he would not wish to act. Hoffding has said: "There is a mental just as much as a bodily hygiene."

In preceding chapters as well as in chapters yet to come in this work, the influence of the mental states upon bodily conditions has had no small attention. If we should place these chapters with their respective themes in the order of their importance, this present one would need be first. As every thought results for good or ill to the body, the first training, then, should be of the mind. How we are to think, and what we are to think, deserve the greatest attention because of the greatest good or harm that this is capable of giving.

Many people seem to feel that if they can only keep their thoughts secret, and not let them pass into actions, no harm can be done to themselves or to others. Little do they realize that not only do they make it such that "the lineaments of the body do disclose the present conditions of the mind," as Bacon has told us, but that the very will is influenced by the thoughts of yesterday. Most of us feel that we know just how we would act to-morrow, and what our will and judgment would be, should certain exigencies of an unusual character arise. And yet with no degree of certainty could we determine it. I believe if any one will carefully retrospect, he will agree with me in this. "Why is this?" one may ask. "Why should not one know his own mind?"

It is because there are within him certain habits of thought and action, and especially because there is a vast store of thoughts and images and experiences back there in his memory stored away in those labyrinthian recesses of his subconscious mind, that are *things not dead but alive.* These things — those subjective memories — suddenly come forward and assert themselves like the evil deeds of the past coming to light just at the eve of glowing success. He is but reaping what he has so often sown. *If a man would always be Godlike in action, he must always be Godlike in thought.*

Thus we find a great subjective power in man. As it has been fed, so will it give forth. There is a constant stream during all the waking hours flowing into that great storehouse, the subconscious memory. I need not tell you what the character of this inflow may be; you know that better than I, as regards your own case. I can, however, say with certainty, that your *will* of to-morrow can in no wise escape its influence. The will feeds upon that store of living images and thoughts, and is tainted or purified in keeping with the ingredients upon which it feeds.

Hoffding has well said of this subjective character and store of things which create the impulses: "Intentional thoughts and images have, as a rule, a more abstract and paler character than those which emerge 'of themselves.' The thought is most successful which 'carries us away.'"

Doctor Royce was asked what mental processes prompted him to write "The Conception of Immortality." He replied: "It is a very simple story. I wrote 'The Conception of Immortality' to get rid of the ideas."

The best things that come from the pen come that very way. It comes with a great degree of spontaneity, and a relief comes when the burden has been removed. That there is an "unconscious cerebration" working upon a theme upon which much thought and labor has been expended, any one much given to such work will testify. Many men have been driven to write in order to get relief. Mozart said that he composed because he had to, and when he did respond to that inner monitor, he found the work had already been done, so that he wrote with facility.

Doctor Royce's mind was full of thoughts and meditations on philosophy. "The Conception of Immortality" was the fruitage. Mozart's mind was teeming with harmonies and "Figaro" came struggling for birth. "Do men gather grapes of thorns, or figs of thistles?"

It is that store of thoughts, that "fund of capitalized" deeds and memories, precepts and meditations which will rise up in the instance of an emergency, when impulses are prone to govern the actions and shape the judgment and will, so that a man may rejoice in what he has done and bless the conditions which sustained him. Then may he exclaim: "My mind to me a kingdom is, such perfect joy therein I find."

This is indeed the happier view of our theme. I would that the darker pictures might not need be drawn. We have, however, many of that class of unfortunates who need to realize what they are doing, and of whom Shakespeare has said:

"O what may man within him hide,
Though angel on the outer side!"

The boy or man little dreams that those lewd stories of the street, office, or barnyard, to which he gloatingly gives audience, will recur in his mind over and over, begetting a multitude of their like, peopling his mind with a howling mass of denizens which prey upon his moral and physical nature; that they will arise with their fiendish shrieks and cry down the attempt of the will to respect and to listen to those things which would lead him to realize and feel that

"Minds are of celestial birth;
Make we then a heaven of earth."

Were the thoughts and deeds of the past dead things to the future, one could more easily turn about and put his mind and actions in harmony with that which is noble and elevating. But not so, not only do these things and habits of mind react as outbursts of emotion and passion, but they tamper with the will itself, and affect in a greater or less degree his way of looking at things. Not only has his impulsive or subjective nature been influenced, but his objective, his volitional, character has also felt the taint. It is this that makes the mother see the change in her boy after he has gone out from under her immediate care, and mingled with other boys or careless men — his mind full of those corroding images and stories which dull those finer sensibilities of duty, obedience, and affection. She wonders why he does not, with former courtesy and affection, anticipate her wants and needs. She speaks to him about those finer and nobler qualities of life in which he once delighted, but only to find that they no longer delight him, but annoy and irritate.

Little did he dream when he first harbored those vicious things that they would multiply within him like microbes, reproducing more and more of their kind, beckoning to others of like character to enter and increase their throng, until having fed upon the unhealthy conditions of the mind, they attack the roots and eat into the very heart of his filial affection. Nor does he know how this has come about, or realize his growing condition. Could he have known, as Spenser said, that

> "It is the mind that maketh good or ill,
> That maketh wretch or happy, rich or poor,"

perhaps he would have fed his mind with a manna of such purity and innocence that his best reason and judgment would have been to him a delight and constant benediction, and his filial affection increased as his soul enlarged.

It is not alone some one thing that will be tainted by those impure memories of which such a mind is full, but every act, every will, every judgment, every meditation and unconscious mind process will find these foul denizens lurking about ready to assert their partnership as the "Jorkins" of the firm.

There is another condition of mind that enslaves many, oh! so many! who have opportunities and faculties and powers, but all of these amount to nothing because of the blighting effects of bad and ungovernable temper. It gets to be a habit as much as liquor, morphine, and tobacco. It grows, if indulged, into a fiend—a monster, which reigns with tyranny. It comes to feed upon itself, as Shakespeare has said in the following lines:

> "Anger's my meat, I sup upon myself,
> And so shall starve with feeding."

Many are the homes where plenty is to be found, yet where this dread monster casts a gloom upon the place where the bright rays of a happy sunshine should be warming all into peace and repose. I have seen anger "sup" upon itself without becoming appeased for more than a short time, rising more and more frequently as though the feeding but increased the hunger. I have seen it consume and destroy the many virtues of the person and so complicate judgment that the other members of the family would never seek advice from that member. That lowering disposition in many a parent has clouded the life of youth and sent them forth to battle with the world with a millstone at their necks, because of a forbidding countenance and gloomy exterior Unconsciously they had imitated the countenance of the parent, when in their hearts they were yearning for a world's warmth and companionship. Perhaps they never learned why the world stood aloof from them. Perhaps the knowledge came too late to ever erase the lines and evidence of an unhappier period.

"Campanella maintained that the feelings of others might be clearly entered into by imitating their ways and movements. A visitor who called on him when he was writing a letter found him with the precise expression of countenance of the man to whom he was writing."

Our study of habit, and its strong tendency to recurrence, has shown us what must be the state of mind where anger and the surly mood is frequently struggling for expression. If anger daily arises and the surly mood comes around with a regular frequency, the mind becomes peopled with a horde of dark-faced beings ever struggling in the subconscious stratum of mind for expression, and suddenly usurping the place that reason should occupy, plunges the one into acts and deeds which correct nothing and teaches only that one's lack of self-control.

These emotions feed upon the memories of other like emotions, until they become gorged into huge monsters which rule and ruin. "The force of any passion or emotion can overcome the rest of man's activities or powers, so that the emotion becomes obstinately fixed to him." (Spinoza.)

The child in trouble will seek the parent's comfort and advice, if he has confidence in that parent's *self-control.* If not, if he feels that reason and judgment are not master, he will go without advice or seek it of some other child's parent. The parent may not be able to buy for the boy or girl such things and conditions as their wants may call for, but he can give to them a feeling of companionship, and a high respect for the parent's justice and self-control. Is there such a mother as Byron pictures in these lines ? —

> "And her brow clear'd but not her troubled eye;
> The wind was down but still the sea ran high."

Would the image of that mother, passing before the blood-shot eyes of her boy in the midst of his debauch, call him to his senses with the heartrending cry, "My mother! Oh, my mother, I am forever done with this!" or would it be without power to lift him from his condition ?

The boy or girl needs that memory of the parent's patience, justice, and self-control. It is a legacy that all parents, however poor, may leave to the child to minister to him in the hard places in life's vicissitudes.

"The first and best victories," says Plato, "is for a man to conquer himself; to be conquered by himself is, of all things, the most shameful and vile."

"It is not enough to have great qualities, we should have the management of them."

"Anger," says Pythagoras, "begins with folly and ends with repentance."

We have seen in preceding pages that anger cannot be harbored with impunity. It is as a sewer leakage, poisoning by a slow process, with disease and death following in its train. Chemical tests have shown that anger interferes with the metabolism of the cells, causing them to produce poisonous and unhealthful secretions. Those little chemical laboratories become so affected by those disturbing mental processes, that, like certain bacteria, they produce and throw off toxins injurious to the bodily welfare. Thus the body and soul must both suffer its ravages.

It is not alone the violent temper which breaks out occasionally that robs the soul of its joys and the body of its health and vigor. There are many who look with disgust upon that man who flies into a rage and shamefully beats his child, or horse, while within the soul of the spectator is a sea surging back and forth in surly irritable moods, like the open and broad expanse of the ocean, never tranquil and still like an inland lake, because of tide and storms. Irritability, petulance, discontent, jealousy, fear, and envy, all have a deleterious effect upon the body. I have known persons where these conditions had become a greater wrong to those about them than the occasional debauch of the dipsomaniac.

All of these conditions tend to engraft themselves until they become as fixed, and grow into as great tyrants, as any other vicious habits. Robert Southwell has said: "My mind to me an empire is" — but with such conditions as above enumerated, what an amount of anarchy is lurking therein!

A French proverb says: "When a man does not find repose in himself, it is vain for him to seek it elsewhere."

All these conditions of mind are thoughts, which multiply and increase until the subconscious memory is full of the living things. Let me emphasize this great fact; the thoughts you have to-day are *alive*, struggling for expression to-morrow. Carlyle says of this: "Thought once awakened does not again slumber." How much would be spared to-day had we but known this in past years.

The most deplorable condition comes when these storms and surgings have grown into habit, until the one possessed will be as these lines from Shakespeare:

"I and my bosom must debate awhile,
And then I would no other company."

Hare it is that has said: "Thought is the wind, knowledge the sail, and mankind the vessel." To this he might have added, "reason — self-control the helm." Dear reader, how often you have seen lives driven before the "wind," "sails" rent and torn, blown into shreds by the fierceness of their own blasts, "helm" gone, and ever plowing through the open sea, if not dashed to pieces upon some reef, never able to reach the quiet waters of a sheltering harbor?

But what of the remedy? Self introspection and examination show to a reader that some of the above conditions apply to himself. It is well if he has come to realize it. It is also well if he has seen his danger and the great shame of it. The first thing in the reform must be a great desire to bring self under perfect control. Without *desire* little can be done. Some people occupy such positions that *necessity* becomes the motive power and brings them under self-control. It is better that the stimulus be *desire* for a higher, a nobler manhood, for the joy and peace of a tranquil soul, and justice to those about one. Did you ever stop to think that you are a thief and a robber, if you are cross, disgruntled, surly, and ill-humored while with others; that you are stealing away a part of their rightful happiness without benefit to yourself? The world pays money, time, and labor in the purchase of cheer, sunshine, and happiness, and no man has a right to ruthlessly cast a shadow over them.

Feel this, realize it, and act upon it, and the results will not only redound to your own good, but with cheer, love, justice, and righteousness in your soul, you will become a philanthropist, dispensing those precious gifts of which all need more and many need much. Use every means to feel the desire to enrich your character with these life-giving elements. Speaking of desire, Bulwer Lytton has said: "Take away desire from the heart, and you take away the air from the earth." Desire must be steered in the direction of right and true profit, and then increased by frequent acts and attention. This is well illustrated by Shakespeare's couplet:

> "Had doting Priam checked his son's desire,
> Troy had been bright with fame, and not with fire."

Seneca said: "It is a part of the cure to wish to be cured."

Do not be content with merely vague and fugitive wishes, but develop your desires into intense and absorbing longings. A strong desire prompts to great and prolonged activity, whereas a weak one fails to do so.

I have made the application of auto-suggestion in several places, and discussed the powers of a vast storehouse of memories upon the thing to be attained. In stimulating your own desires there is a high value in saying often to yourself, "I do desire — I do want this." Commit yourself to yourself. When beginning a self-reform it is well to commit yourself to your friends. Tell them of your effort. It will help you. Tell yourself over and over and over again with joy in your heart and with frequency and emphasis. Fill your memory so full of those sayings to self, that should your impulse mislead you, these memories will arise and condemn you. They will do it if they are not too much in the minority. Give yourself the advantage of a majority of right memories.

As you have a fixed goal — a desire to be realized — think about it; not once to-day, and again many days hence, but think of it many times to-day and to-morrow, and see that each day it has the best opportunities of fruition. Spinoza has said:

"An emotion can only be controlled or destroyed by another emotion contrary thereto, and with more power for controlling emotion."

I wish to cheer your heart with the fact that good suggestions — good thoughts — are more powerful than evil ones; for they are in harmony and keeping with your very being and welfare, when once you have really come to discriminate concerning the profitable and the unprofitable. In so many minds there is such a predominance of evil memories and images that they outweigh, in their influence, the better ones, especially in a difficult environment.

Sandow built his herculean physique from a weakling as a boy, by *thought;* with exercise as a secondary matter. Along with the concentration of his mind went his intense desire.

As *desire* and *attention* of mind can build such muscles, what cannot it do in the reconstruction of character. The same persistence and attention which characterized his training need be employed in building that character which is indeed *free*, no matter how trying the ordeal.

> "Not in the clamor of crowded street,
> Not in the shouts and plaudits of the throng,
> But in ourselves are triumph and defeat."

Many a boy has refused his father's admonition and mastery because he saw that the father could not master himself. It is Napoleon who said: "I have only one counsel for you: *Be master.*" "No man is free who is not master of himself." — (Claudius). Pythagoras truly said: "No man is free who cannot command himself."

It is before the children of the home, not before the respected neighbors, that parents should exhibit their self-control. I remember when I was a small boy playing with some neighbors' boys at their home; they were swearing rather freely, as was quite natural for them, when their father came into the room in a fury, with, "I want you boys to quit this —— swearing; if I hear any more of it I'll knock —— out of the whole —— bunch of you." No comment is needed upon the permanent efficacy of such a command.

> "Ah, silly man, who dream'st thy honor stands
> In ruling others, not thyself. Thy slaves
> Serve thee, and thou thy slaves; in iron bands
> Thy servile spirit, pressed with wild passions, raves.
> Would'st thou live honored? Clip Ambition's wing:
> To reason's yoke thy furious passions bring:
> Thrice noble is the man who of himself is king."
>
> PHINEAS FLETCHER.

The subjective mind is a perfect memory. The thoughts, the deeds, the observations, the sensations, and all other impressions are there permanently registered. Nor are they powerless, but alive. Some of these may be like hideous imps that eclipse the imaginations of the ingenious Dante; while others are as ministering spirits, with their cheer, their joys, their benedictions, rivalling the sunny imaginations of Milton.

What a store of cheering, inspiring, and comforting wealth may be gathered as one passes along the thoroughfares of life, by guarding the portals of the mind against the "moth" and "rust," denying any ownership of them, but searching out and seizing at each opportunity the rays of purest sunshine; gathering the beautiful and delicious fruitage of kindliness and acts of justice and mercy; thus peopling the mind with a host of purest memories upon which the wills and the deeds of the future are to be nurtured.

CHAPTER XX.

"CHRISTIAN SCIENCE."

A SUPERFICIAL thought sometimes makes one feel that it were better to leave people undisturbed with their delusions and errors; but a deeper reflection upon the influence of delusion and error on the individual character, the public, and posterity, stimulates the realization that *truth* and not error is the only public safeguard.

It is mentally healthful to be right; error is always dangerous. Truth need never fear the light of the most searching investigation. Error is ever ready to throw up her hands and cry, "Let us alone!" Right must eventually triumph in all things. Error must in time fall, and so should it. On this ground one feels justified even in meddling with others' theories. It is a base lethargy that will not exert itself in the interests of the whole, by magnifying truth and combating error.

"Christian Scientists," of all people, should court investigation of their doctrines and principles, in that they feel they have a sort of corner on truth, — divine inspiration being a claim made by the founder.

"No human pen or tongue taught me the science contained in this book, 'Science and Health,' and neither tongue nor pen can ever overthrow it. This book may be distorted by shallow criticism, or by careless or mischievous students, and its ideas may be temporarily forced into wrong channels; but Science and Truth therein will remain forever, to be discerned and demonstrated."

God does not err. All are agreed in that. His works are open to inspection and reveal their greatest merits on the deeper investigation.

The founder of "Christian Science," believing that she has discovered the *key* to all truth, should be happy to have men peruse, study, and discuss her work, if, perchance, they might become imbued with her discovered "Truth."

Truth, like purity, can always rejoice in the gaze of the world, that the world, being less true and pure, may be made better by the sight and contact.

The "Christian Scientists" "*leave all to truth,*" so they say. Truth, according to them, is in no danger from error, in that its progress cannot even be impeded by error, or mortal opposition.

In "Science and Health," it says: "There is no error in Christian Science, and our lives must be governed by Science, in order to be in harmony with God, the divine Principle of all Being. The only power of evil is to destroy itself." This gives us cheer (forgetting the warning of self-destruction), for we would not want to put the smallest obstacle in the way of the progress of truth and right.

What has been subjected to more criticism, both kindly and unkindly, fair and unfair, than the Bible for these many centuries? Yet it has to-day a stronger hold upon the mind of mankind than ever before. It has not been hidden under a bushel, but has been proclaimed from the pulpit and in the market-place. Truth and safe adjustment to man's needs, in harmony with his highest reason, are the secrets of its survival and influence. "Come, let us reason together," said the Author of the universe to man. Christ remained with his disciples for three years, in the greatest activity, teaching them by precept and example the principles of his kingdom. Nor did he leave them without evidence of his power and Sonship; but paid the high tribute to reason and man's independent thought, by not requiring, alone, a blind faith.

Man was placed on this earth amid a changing environment, and in great measure the arbiter of his own actions. He was given the power of reason that he might be able to adjust intelligently his course to meet his needs and requirements. When man departs from reason, and is governed by his instincts and emotional nature alone, he becomes, in time, the mere creature of his environment. Reason allows him even to improve upon his environment, and rise above the influences that surround him. This being his high prerogative, he should apply his most logical reasoning to testing the principles from which he acts. If the premise be false, his deductions may be logical and yet the conclusions must necessarily be error.

The absence of this principle in the exercise of thought gives inordinate credulity, or extreme incredulity,—prejudice and preconceived opinions governing the judgment. Credulity largely governs the followers of speculative systems of belief. "The time for thinkers has come," says the author of "Science and Health." All agree in that statement. The same chapter may show that the founder of "Christian Science" appeals to your reason; but in the next breath says that you cannot reason; and then warns you of the self-destruction in store for those who do reason.

In spite of these peculiarities, "Christian Science" is having the most phenomenal growth of any organization in the history of modern times. And not without due cause. Mrs. Eddy's text-book "Science and Health with Key to the Scriptures" has already reached two hundred and fifteen editions. The prominence and divine sanction claimed by its author is shown by the following quotation:

"Then will a voice from harmony cry: Go take the little book. Take it and eat it up, and it shall make thy belly bitter; but it shall be in thy mouth sweet as honey. Mortal, obey the heavenly evangel. Take up Divine Science (Science and Health). Read it from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter."

One sincerely regrets the necessity for writing against any one's preconceived religious tenets. It would be better had all religious leaders, since the time of Christ, been more sane and less ambitious; for then the painful duty of disturbing any one's faith might have escaped us all. The masses are not so much to blame for the many hasty systems of belief. It is the founders and leaders that do the mischief. This being the case, comparatively little will be said (other than praise) regarding the great following of the founder of "Christian Science." It is of the leader and her writings that we shall speak, and "ply the axe" to the root of the system, and hew with a vigor commensurate with the enormity of the error. The public should have been educated long ago upon the error of this greatest modern farce; but it is only because this blind leader is blinding the eyes and stunting the brain of so many, that one can bring himself to a serious criticism of her book.

Mrs. Eddy's claim of divine inspiration gives to the world a god of finite intelligence — a god of less consistency than the creation of Homer's imagination: Zeus on Mount Olympus. Homer was sufficiently consistent, in that he gave to his gods the advancement and intelligence of his time. The logic of the god of "Science and Health" is more inconsistent than that of the gods of primitive ages when imagination held sway. We shall not depart from the text of "Science and Health" to demonstrate this fact.

In examining her book, we wish to conduct, along with the reader, a sort of study, that we may, from its very nature, arrive at certain larger and more important conclusions. The "Christian Scientists" will deny you this right if they are consistent with parts of their instructions; though other parts teach that nothing can even impede the onward march of "Science and Health."

If the god of "Science and Health" is the god of the universe, in whose hands lie our destinies; and if Mrs. Eddy is the "woman clothed with the sun" (Rev. xii., 1. "Science and Health," page 552); and if "Science and Health" is the second coming of Christ fulfilled, then it is important that we should know it, and adjust ourselves according to these new things that have come amongst us.

While we shall try to lay bare the fallacy of Mrs. Eddy's claim to divine inspiration and infallibility of production, we shall likewise show that "Christian Science" healing is one of the most efficacious systems of curing disease in vogue to-day, at least by any considerable following.

We shall do this, not from the standpoint of a religionist, but from the standpoint of a psychologist.

Human progress has always been made by reason and judgment, carefully selecting the truth from among the dross. No branch of science has ever been evolved in any other way. Error has constantly had to be pushed aside to find the kernels of truth. These kernels, brought from many sources and arranged in a system, make up our systems of approximate truth. These systems will never be free from some clinging dross until they shall have been purified in the crucible of the Great Refiner.

We are going to make a test, to see if the Great Refiner has given dictation to the "metaphysics" and logic of "Science and Health."

Absolute metaphysics can be no less than the whole wisdom of God.

In secular affairs we have our fundamental laws and principles set forth in our Constitution. All the federal, state, and municipal laws are to conform to the Constitution.

Now, supposing that we, as citizens of the United States, should claim to the outside world that the writers and founders of the Constitution, and all our law makers, were men inspired of God to compile these laws of the land; that these laws, therefore, must be infallible; again, suppose that within that Constitution were set forth the tenet, in the plainest language, that the citizens of the United States were incapable of any manner of independent action, and thereby could not depart from the laws of the land:

Before the intelligence of Europe could accept this claim or inspiration, they would apply their reason to the problems thus: "If the citizens of the United States, for whose restraint the laws are made, are incapable of violating those laws, why the laws at all?" Further they would say: "This must be a false claim of inspiration, or, if true, God must play some strange antics in the exercise of reason."

Stranger still would be the case, if in this fundamental law it were claimed that there were no citizens of the

United States, that they were simply the ideas of God, incapable of departing from his holiness, even incapable of an independent thought.

The verdict from Europe would be: "The American at last has lost his power to *reason*."

But how about religion? The mass of the world goes on applying reason to business and daily vocations, but as regards their religion, they are wafted about with "every wind of doctrine."

Christ never required of man a dethronement of reason to become his follower. Eighteen centuries of human progress have demonstrated the truth of that statement.

To accept the divine inspiration of "Science and Health" demands that you set aside reason before you can become a "Christian Scientist." This does not mean that "Christian Scientists," as a people, are demented; but as regards the acceptance of "Christian Science" by those who have become advanced in its tenets, they have done so in the absence of logical reasoning.

When a system of belief is propagated, the reasoning man, before accepting it as a guidance for himself, examines closely and studiously its fundamental principles, peculiar to itself, or which give to the system its distinction. Having become familiar with these basic principles, he goes further and deeper into its study. All the time he is comparing basic principle with detail. Should these conflict, he returns to the study and examination of the basis of the system. If here he finds a defective foundation, to him the general system becomes insecure. In his inspection of the detail, he may have found some beautiful rooms above, some cosy nooks; but the structure being built upon the sand, his reason says, "It will never stand the tide."

It is our intention in this chapter to examine closely the foundation stones on which the structure "Science and Health" is builded. "Christian Scientists" have usually entered this structure by way of side and back doors. Had they entered by the front door with their eyes open they would have beheld the defectiveness of the foundation stones. Having once become infatuated with the surroundings above, with some sweetmeats of reality, and from cozy porticos, overlooking the valleys below, revelled in scenes of enchantment far out beyond the distant hills and valleys, all teeming with a verdure grown from an unrestrained imagination, they have, in their rapture, forgotten to go below and examine the foundation upon which this enchanting structure is erected. They see so many others about them, who seem to be contented, that even though they had noticed some defects as they entered, the throng gives them a sense of security, and the memory of the defect is lost amid the many scenes of delight.

The following from "Science and Health" should be closely noted by the reader:

"The fundamental propositions of Christian Science are summarized in the four following, to me, *self-evident* propositions:

"1. God is ALL in all.

"2. God is good. God is Mind.

"3. God, Spirit, being all, nothing is matter.

"4. Life, God, omnipotent Good, deny death, evil, sin, disease. Disease, sin, evil, death, deny Good, omnipotent God, Life.

"Scientific Definition of Immortal Mind:

"God: Principle, Life, Truth, Love, Soul, Spirit, Mind. — Divine synonyms.

"Man: God's universal idea, individual, perfect, eternal. — Divine image.

"Idea: An image in Mind; the immediate object of understanding. — Divine reflection."

The above are the fundamental principles of Christian Science; and as Mrs. Eddy claims, — also her hundred thousands of followers, — these principles and definitions were revealed to her by the Divine Comforter, as was the whole of "Science and Health."

We shall "try the spirit, whether it be of God or man." If it be of God, it will be perfect and consistent throughout. If of mortal, it will be human, and possibly defective.

At the outset we are aware that the "Christian Scientists" will say that "you, through your mortal senses, cannot interpret 'Science and Health' spiritually, which you need do in order to understand it." We shall continually remind them that, from their own basic idea, there are no mortal minds — no physical senses.

The ALL TOGETHER, throughout infinity, according to "Science and Health," is God and his ideas; or his thoughts. His ideas are the images in His Mind. Beyond this there is nothing. This constitutes the "allness" of things. On page 45 "Science and Health" says: "All that really exists is the divine Mind, and its idea wherein the entire action of Being will be found harmonious and eternal!" On page 96 you will read: "The great truth that man was, is, and ever shall be perfect is incontrovertible, for if man is the image, reflection, of God, he is not inverted." This statement is a logical deduction from the premise that all there is throughout infinity is God and His "ideas." God being perfect and incapable of error, Man, his idea, must also be perfect and incapable of error. Let us see how long the author of "Science and Health" continues to be logical.

On page 471 we read: "Man is incapable of sin, sickness, and death, inasmuch as he derives his essence from God, and possesses not a single original, or underived, power. Hence the real man cannot depart from holiness. Nor can God, by whom man was evolved, engender the capacity or freedom to sin." Read again from page 531: "God could never impart an element of evil, and man possesses nothing which he has not derived from God. How, then, has man a basis for wrong-doing? Whence does he obtain the propensity or power to do evil?"

To be consistent with her fundamental propositions, with her definition of Man and Idea, and with her statement above quoted regarding man's holiness and dependence upon God, her answer to the above inquiry would necessarily be that "he has no basis, propensity, or power to do evil." She would necessarily exclude the existence of any creature, condition, or thing which would be capable of evil, or of anything out of harmony with God; and she would have to exclude the necessity for any manner of teaching or instruction whatever, and at the same time exclude the necessity of her own special "inspiration."

This, however, she does not do, and thereby compromises her logic. If you confront a "Scientist" with such things he will tell you, with a quiet smile, that you should not doubt, but "be patient and leave all to 'Truth' and you will soon come to understand."

From the clearly defined principles of the god of "Science and Health" let us test his consistency and see what manner of spirit produced "Science and Health," and determine the source of the author's "inspiration."

Here we have a god who is Mind, he is "all in all." He and his ideas — man — all harmonious, constitute the "*allness*" of things. To illustrate the impossibility for anything to exist, excepting the god and his "ideas" of which she speaks, the following from page 183, "Science and Health," is given:

"'Doth a fountain send forth, at the same place, sweet waters and bitter?' God being everywhere and all-inclusive, how can he be absent or suggest the absence of omnipotence? How can there be more than *All?*"

Again she says, on page 174:

"To Science there is no matter, even as to truth there is no error, and to good no evil.

"It is a false supposition, the notion that there is real *substance* — *matter* — the opposite of Spirit. Spirit is God, and God is all; hence he can have no opposite."

Mrs. Eddy excludes matter on the strength of God's spiritual nature and his all-inclusiveness. She says, "He can have no opposite." She means thereby that when she has defined his attributes she has excluded from the universe the existence of his opposite. The reader will continually find that she does not prove consistent with this premise, or she would not have so much to say about sin, sickness and death, error and evil, all opposites of the god of "Science and Health." Otherwise why should this god think that some one needed teaching and correcting where he and his ideas — mankind — were all-inclusive and harmonious? This god could not be He who inspired men to write the Bible, because man from the standpoint of the Bible is a sinner and stands in need of redemption. She tells us that "man is incapable of sin, sickness, and death, inasmuch as he derives his essence from God and possesses not a single original or underived power" (page 459).

Let us look again into the creations of the god who dictated the book we are examining. The author will tell us that the material world is nothing more than the mistaken ideas of the material man. We have learned from her how perfect is the real man, that he is but the perfect reflection of this god, merely his idea. She seems to ascribe gender to his "ideas" and quality as well. "Gender," she says (page 201), "also is a quality, a characteristic of mind, not of matter." "The divine mind — that is, the element of production, of which spiritual ideas are the expression — names the female gender last, because femininity is highest in the ascending order of creation" (page 502). She does not give expression to these ideas without a purpose, as we may later discover.

She says: "Infinite Mind governs all ideas, from the molecule to infinity." This again is in keeping with the other attributes of this infinite mind. It adds to his power and his all-inclusiveness. But we find that some one, somewhere, is out of tune and out of harmony with him; yet we have been told in previous statements that no creature or condition exists which could be out of harmony with him, for he and his ideas *are the all*, and as she says: "How can there be more than ALL?" We find that some one is in error and is sick, or whence comes the need of "Science and Health." He would not have dictated the "little book" to his chosen prophetess, had there not been some who needed its teachings, or who *would* need them. Or, were we to hold strictly to her statements excluding any such persons, conditions, or things, we would be driven to the conclusion that this spirit who inspired her must be lacking in consistency and logic. This, of course, we do not wish to do until our own reason demands it, from the evidence gleaned from her pages.

Let us make use of Mrs. Eddy's own argument to exclude, from the sum total of things throughout infinity, all that is not this god and his ideas. She wants to reason matter out of any *possible existence.* On page 174 she says: "Is Spirit the source or creator of matter? Science reveals nothing in Spirit out of which to create matter. . . . Science destroys matter. Spirit is the only substance and consciousness recognized by Science. . . . The senses oppose this, but there are no material senses, for matter has no sensation. To Science there is no matter, even as to truth there is no error, and to good no evil. . . . Spirit is God, and God is all; hence He can have no opposite."

She has told us in her "fundamental propositions" that "God is good," and "God, Spirit being all, nothing is matter," and above, "hence He can have no opposite;" and yet we find that she was "inspired" to write a book of six hundred pages to teach some one how to avoid and to cure sin, sickness, and death, all of which are opposites of the god of her "fundamental propositions."

The enigma deepens. Where is the sick one? Who is in error? Who needs instruction?

It cannot be any of this god's "ideas," or "real man;" for we are but repeating ourselves when we say that they are without volition to think or do wrong. As he and his ideas are perfect and harmonious, and cannot err, it must be as Mrs. Eddy says, that "mortal mind" is responsible for all of this sin, sickness, and death. Let us examine this mortal mind.

// Her own spiritual definition of mortal mind is: "Nothing, claiming to be something." Of this mortal mind, which is nothing, she has a great deal to say, and a vast amount of blame is laid at its door. It is vested with a great deal of power, as will be seen by the following quotation from page 70, "Science and Health":

"If a dose of poison is swallowed through mistake, and the patient dies, even though physician and patient are expecting favorable results, does belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally taken.

"In such cases a few persons believe the potion swallowed by the patient to be harmless; but the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it has been set down as a poison by mortal mind. The consequence is that the result is controlled by the majority of opinions outside, not by the infinitesimal minority of opinions in the sick chamber."

All this adverse and destructive belief and opinion does not come from what she calls the "real man," but from that evil-doer, the mortal mind. How can the mortal mind believe, think, or have an opinion? Here is to us a mystery. But we can take courage from the following words, for they are very reassuring: "Science removes mystery, and explains extraordinary phenomena, but Science never removes such phenomena from the domain of reason into the realm of mysticism" (page 246).

We will let Mrs. Eddy answer the above questions and remove the mystery for us. On page 483 the following is found:

"*Question.* — You speak of belief. Who or what is it that believes?

"*Answer.* — Spirit understands, and thus precludes the need of believing. Matter cannot believe, but Mind understands. The body cannot believe. The believer and belief are one, and are mortal mind. Christian evidence is founded on Science, or demonstrable Truth, flowing from immortal Mind; and there is really no such thing as *mortal* mind. Mere belief is blindness, without Principle wherefrom to explain the reason of its hope. The belief is erroneous, that life is sentient and intelligent matter."

We hope that the above is clear. We have given her entire answer to her questions that we may not, in this place at least, be guilty of that of which she complains in the sentence, "These criticisms are generally based on detached sentences or clauses, separated from their context." The writer will have to confess for himself that the matter still remains in the "domain of mysticism." Perhaps the following was intended for his kind:

"If the letter of Christian Science appears inconsistent, they should try to learn its spiritual meaning, and then the ambiguity will forever vanish" (page 300). But her *spiritual* definition of this mortal mind is "Nothing" and she tells us in her answer that "there is really no such thing as *mortal* mind." It, however, is this mortal mind that is responsible for all the sin of which "Science and Health" speaks. If you will turn to the index you will there find over one hundred and seventy-five references to sin. On page 468 she gives the following:

"*Question.* — Is there no sin?

"*Answer.* — All reality is in God and His creation, harmonious and eternal. That which He created was good, and He made all that was made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human belief, until God strips off their disguise. They are not true, because He is Truth, and they are not of Him. We learn, in Christian Science, that all inharmony of mortal mind or body is erroneous; and error is illusion, possessing neither reality nor identity, though seeming to be real, and identical with Truth."

Again mortal belief is the creator of that which is out of harmony with the spirit who inspired Mrs. Eddy. Sin is laid at its door. There is no reality in sin, she tells us, it is only that it seems to be real. We naturally wonder who has this "illusion" or "seeming." It is none of this god's ideas, for they are harmonious with him, — his mere reflection, thinking only his thoughts, incapable of any independent action. Now it is not this god himself, for in her definition of matter (which is only "another name for mortal mind," or sin) she says that it is "the opposite of God; that of which immortal Mind takes no cognizance." It is needless to remind the reader again that she has said there is no mortal mind, no matter, no sin. And yet we find the strange caprice of her inspirer in such words as these, "until God strips off their disguise," here speaking of human belief.

While she tells us in plain language that there is no such a thing in existence as mortal belief, or mind, or body, she explains in the following how the mortal mind may be changed from a "material to a spiritual basis":

"Here let a word be introduced which may be frequently used hereafter — *chemicalization*. By chemicalization I mean the process which mortal mind and body undergo in the change of belief from a material to a spiritual basis" (page 61).

This indicates that the mortal mind which has no existence is able spontaneously to generate — from that which is antagonistic, if it had existence — into that which is spiritual. Is not this strange logic?

The author of "Science and Health" is bold in her numerous positions. She plunges forward without caution or restraint and implicates the logic of others. She does not hesitate to draw Jesus Christ into her jungle of contradictions and unparalleled inconsistencies. She claims, of course, that she was inspired of God to illumine the Bible with her "Science." But what an illumination! She is to bring the power of healing to a people who cannot be sick, if viewed from what she tells us in one place, while in the same paragraph she creates a multitude of those who are ailing. Her book is fairly alive with such words as sin, sickness, death, matter, error, body, and mortal mind, and yet these are utterly excluded from any possible existence by her fundamental propositions, and in numerous statements through six hundred pages, and also in the very definitions given in her glossary.

She does not hesitate to tell us of Christ's mission to earth. Having excluded sin and sickness and erring man from all infinity, she tells us that He came to earth and took upon Himself the human form, and even became self-deluded. She says, page 358:

" Jesus bore our sins in his own body. He knew the mortal error which constitutes the material body, and could destroy that error, but at the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh, or his sense of material life, nor had he risen to his final demonstration of spiritual power." Sent of God, He comes to earth to eradicate sin and error, and to heal the sick. All this she claims while at the same time she tells us there is no sin, error, or sickness. There is no flesh, no body, she says, no erring minds, and yet she clothes the Son of God with a physical, a human body; has him mocked, scourged, and crucified, buried and resurrected, all of which is to demonstrate " Divine Science."

"Our Master fully and finally demonstrated Divine Science in its victory over death and the grave. Jesus' deed was for the enlightenment of men and the salvation of the whole world from sin, sickness, and death" (page 350).

Reconcile the following with Mrs. Eddy's god of "Science and Health," with his all-inclusiveness and harmony of universal conditions: "Wearing in part a human form (that is, as it seemed to mortal view), being conceived by a human mother, Jesus was the mediator between Spirit and the flesh, between Truth and error. Explaining and demonstrating the way of Divine Science, he became the way of salvation to all who accepted his word, that mortals might learn of him and escape from evil. . . . Christ was manifested through Jesus to prove the power of Spirit over the flesh — to show that Truth is made manifest upon the human mind and body, healing sickness and sin." How pitiable the spectacle of our Master thus brought into part and parcel with this farce! He who has stood the test for eighteen hundred years, whose life, precepts, and example have never outraged reason; He who called the fishermen of Galilee from their nets and told them that He would make them fishers of men; He who saw the physical needs of the multitude and stopped in his preaching to feed them with the loaves and fishes; He who brought upon himself the contumely of the Pharisees for plucking the grain upon the Sabbath day with which to appease his hunger; raised the daughter of the ruler from the dead and commanded them to give her food; who gave to the world a rule of conduct which not only applies to the spiritual, but alike to the greatest physical needs; whose character is unimpeachable; and who was endowed with a wisdom toward which man may strive though never reach until he shall have entered that realm wherein man shall know even as he is known!

Contrast the God of this Man of Sorrows with the god of "Science and Health." One of the last acts of Christ's life was to forgive the sins of the thief at His side, while hanging upon the cross. Nowhere can it be found that He preached repentance and healed the sick, and at the same time said there was no sin or sickness; no one in all infinity who could be out of harmony with God.

Contrast the Sermon on the Mount — with its logic, reason, consistency, and conformity to man's needs — with the unrestrained imaginations of the author of "Science and Health." God sent his Son to call a sinful world to repentance, but nowhere can it be shown that he contradicted it all by saying that there was no sinner in all the boundless universe. For three years Jesus laid his hands upon the sick and healed them of their infirmities both of mind and body; but nowhere can it be shown that he enacted the gigantic farce of going about actively healing thousands and at the same time saying that there was no sickness, sin, or disease, nor could be, for the existence of God excluded all possibility of such; but in the same breath laying the blame of sin and sickness at the door of that without existence, — *without any possible existence,* — at the door of that without power to create or be created.

Mrs. Eddy says: "No human pen or tongue taught me the Science contained in this book, 'Science and Health,' and neither tongue nor pen can ever overthrow it."

Let us look into this matter of inspiration, that we may determine from whence it came. When any one claims that his work is the express work of Deity, it must bear the stamp of that which is above reproach, and in intelligence be equal to the intelligence and common sense of the reader of the time, or the writer will compromise the intelligence of the one who has given dictation. The reader has been led through a jungle of such strange logic on the part of the one who dictated "Science and Health" to Mrs. Eddy that from the standpoint of logic and reason he must take on a peculiar form as a deity. We would ask the reader if all mythology can bring forth a god in whom there was such lack of the simplest faculties of reason, and whose caprices could match those of the god of "Science and Health."

In about 850 B.C. Homer composed that wonderful poem "The Iliad." He peopled Mt. Olympus with a family of gods. He described the nine years' siege of Troy. His family of gods upon Mt. Olympus watched the progress of the siege about Troy. Some, in time, became sympathizers with the besieged Trojans, while others extended their support to Agamemnon and his followers. Occasionally one of the younger gods would slip away and take a hand in the battle of the day. Aphrodite, the daughter of Zeus, helped the Trojans and was wounded in battle by Diomedes. Zeus was the chief god of the time. He was fickle and quite uncertain. He quarrelled with his wife and children about the battles before Troy, and exhibited quite a doubling of character. But in no place do we find him, or any other god of Homer's imagination, sweeping down from Mt. Olympus and taking sides in a battle that did not exist, yet fighting with the fury of Achilles, and inspiring a bard to sing of his achievements in battle when no battle had been waged.

We shall leave the reader to make his own comparison of the intelligence and logic of the god of "Science and Health" and the gods of mythology.

Mrs. Eddy says:

"In the year 1866 I discovered the Science of Metaphysical Healing, and named it Christian Science. God had been graciously fitting me, during many years, for the reception of a final revelation of the absolute Principle of Scientific Mind-healing" (page 1).

"For three years after my discovery I sought the solution of this problem of Mind-healing; searched the scriptures, read little else; kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish or depressing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced, in primitive Christian healing, by holy, uplifting faith; but I must know its science, and I won my way to absolute conclusions, through divine revelation, reason, and experiment" (page 3).

Reference will be made later on to the conditions under which Mrs. Eddy wrote her book, which are given by herself in the quotation just recorded. She read little else than the Scriptures; and she kept aloof from society for three years.

Believing, as she evidently does, in her own inspiration, she is not at all backward in calling attention to herself and paving the way for her own exaltation by the credulous. If the reader will turn to her chapter, "Apocalypse," he will see how she has made use of the Revelations to exalt herself and her book. He will see that she has been quite bold in her claims. She has taken the liberty to change the Lord's Prayer so that the first sentence reads: "*Our Father and Mother God, all-harmonious*" (page 322). We will not attempt to explain why she has added "*Mother*" to this prayer; time will reveal it. We may, however, get a hint from her argument on *gender*. We would ask our reader to give close attention to the following passages, for they give primacy to gender in God's ideas:

"Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, 'The serpent beguiled me and I did eat,' as much as to say in meek penitence, neither man nor God shall father my fault. She has already learned so much that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man, and to discern spiritual creation. This hereafter enables woman to be the mother of Jesus, and to behold at the sepulchre the risen Saviour, soon to manifest the deathless man of God's creation. This enables woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man" (page 526).

"Gender also is a quality, a characteristic of mind, not of matter" (page 201).

"God determines the gender of His own ideas. . . . The divine Mind — that is, the element of production, of which spiritual ideas are the expression — names the female gender last, because femininity is highest in the ascending order of creation" (page 502).

In giving her interpretation of Rev. xii., 5, she says:

"Led on by the grossest element of mortal mind, Herod decreed the death of every male child, in order that the man Jesus (the masculine representative of the spiritual idea) might never hold sway, and so deprive Herod of his crown." It is to the expression, "the masculine representative of the spiritual idea," that we would call attention.

In the following quotation it will be readily seen that she had a purpose for bringing forth the idea of gender in God's mind:

"After the author's sacred discovery, she affixed the name *Science* to Christianity, the name *error* to corporeal sense, and the name *Substance* to Mind. Science has called the world to battle over this issue and its demonstration, healing the sick, destroying error, and revealing the universal harmony. To those natural Christian Scientists, the ancient worthies, and to Jesus the Christ, God certainly revealed its spirit, if not the absolute letter" (page 479).

We have seen that Mrs. Eddy has given primacy to the feminine in God's ideas; that Jesus was "the masculine representative of the spiritual idea;" that woman was the "first to interpret the Scriptures in their true sense;" and from the language of the closing sentence of the last paragraph quoted, it appears that she places herself second to no one, even Jesus Christ, in intimate relation to God, for "the absolute letter" of Science was revealed to her, and she is not certain that Jesus the Christ received any more than its spirit.

We cannot refrain from giving one more puzzle to be worked out. Read the following quotation carefully and see how well she has worded her sentences to eliminate all possibility of any existence of that "mortal mind" which has caused her so much trouble:

"God inspires all forms of spiritual thought. His thoughts are spiritual realities. Mortal mind — being non-existent, and consequently outside the range of interminable space — could not, by simulating deific power, invert the divine thoughts, and afterwards recreate them upon its own plane; since nothing exists beyond the range of all-inclusive infinity, wherein and whereof God is the sole creator. He dwells in the realm of Mind, joyous in strength. His infinite ideas run and disport themselves. In humility they climb the heights of holiness" (page 507).

She leaves no condition, no possible place for the existence of this mortal mind; and yet, as quoted below, she gives the steps through which it may pass from its non-existence into reality.

"Scientific Definition of Mortal Mind:

"*First Degree:* Depravity.

"Physical: Passions and appetites, fear, depraved will, pride, envy, deceit, hatred, revenge, sin, disease, death. — Unreality.

"*Second Degree:* Evil disappearing.

"Moral: Honesty, affection, compassion, hope, faith, meekness, temperance. — Transitional qualities.

"*Third Degree:* Spiritual Salvation.

"Spiritual: Faith, wisdom, power, purity, understanding, health, love. — Reality" (page 9).

The reader is advised to call in the assistance of some "Christian Scientist," and as a faithful learner, listen to his teachings as regards these apparent contradictions. But when you do so, see to it that he does not soar off into flights of disjointed and irrelevant imaginations, quoting to your dull corporeal senses (remember there are no corporeal senses) scripture upon scripture (he will not allow you — being corporeal — to interpret the scripture passages), passage after passage of "Science and Health," which he again will have to interpret for you; but require of him *his* opinion and elucidation.

Let us entreat you not to do this with some delicate and sensitive woman; but select out some self-sufficient and advanced man in "Science," one, we will say, who has had years of experience as a lawyer, accustomed to repartee and the arena of polemics, and make him *hew to the line* (marked out by his spiritual leader, Mrs. Eddy) which is, her own fundamental propositions and definitions of God, man, and the allness of things. Ask him to explain to you for whom "Science and Health" was written. Have him unravel the mystery (he having been admitted into the holy and innermost court) as to who it is that is sick and needs the healer.

We have learned that it is not God; and from many statements from "Science and Health," already given, we see that it is not *man*, as God's image, nor is it any one that God has created or can create — and he has created all. Therefore, watch your expositor. Do not let him befog your mind, or lose you and himself in a labyrinth of verbiage, out of which you come saying with your muddled senses: "Surely there is great truth there, for I could not understand or follow him." See that he enters the edifice, "Science and Health," by the *front* door. Call his attention to the foundation. His gaze will be fixed upon such blocks of purest granite, — God is love; God is truth; God is spirit, — but direct his eyes to the foundation, — both author and fundamental propositions, — and require the many facts to conform to it.

CHAPTER XXI.

"CHRISTIAN SCIENCE." — *Continued.*

The contradictions of "Science and Health" have been shown to be so numerous and flagrant as quite to outrage reason. One might naturally ask how any one could bring forth a work so devoid of reason's inspection, and be honest or normal. Some writers have handled this matter with little delicacy, only ascribing mental irregularities to the author, without seeking to find how she came to overlook or disregard the incongruities.

Here is a chance for character study, for the study of subjective creation, and for observation of the results of a mistaken premise.

The writer is disposed to credit Mrs. Eddy with sincerity when she tells us that she was divinely inspired to write her book. We find it less difficult to refrain from impugning her motives and integrity, when laboring from this standpoint. In speaking of her own writing she has said: "I should blush to write of 'Science and Health with Key to the Scriptures' as I have were it of human origin, and I apart from God, its author. But as I was only a scribe echoing the harmonies of heaven in divine metaphysics, I cannot be super-modest in my estimate of the Christian Science text-book."

Were we to question her sincerity in her claims of divine inspiration, it would necessitate much harsher judgments to explain her position than we hope to employ.

She has told us that during the three years of the writing of her book she read little else than the Bible, and kept aloof from society. These would be favorable conditions for the production of just such a work. We may say that the book has the marks of a mind dominated by a fixed idea, and devoid of that element of balance gotten from contact with other minds and their criticisms. We would be disposed to ascribe to her a higher reason than her work would show; for her self-delusion of inspiration will naturally not permit her own exercise of reason, and criticism of that which she thinks God dictated to her. As He cannot err, she must accept all that has been set forth as His special work, without question or critical examination. In her eyes it must have been absolute truth or not from God.

It is evident from her book that *matter* was her great antagonist, and kept forcing itself before her mind so that her denunciations overshadowed her caution. To force out *matter* became a dominant idea with her. After writing many of the thoughts that would come to her from time to time, and increasing in interest as the material increased; and feeling the effect of her own writing, when subsequently read by herself, as though written by some one else, all contributed toward the growing idea that a higher power than herself was primary in the production.

She seems to have written under those conditions from which most of the works of imagination have been produced. Instead of planning out the work and writing with volition, she evidently fell into certain subjective habits. Her own words would support this statement. She says, "My first writings on Christian Science began with notes on the Scriptures. . . . What I wrote had a strange coincidence or relationship with the light of revelation and solar light. I could not write those notes after sunset; all thoughts in the line of Scriptural interpretation would leave me until the rising of the sun; then the influx of divine interpretation would pour in upon my spiritual sense as gloriously as the sunlight on the material senses. It was not myself, but the divine power of Truth and Love infinitely above me, which dictated 'Science and Health with Key to the Scriptures.' I have been learning the higher meaning of this book since writing it."

She apparently wrote under a self-inspiration or illumination. It took certain peculiar conditions, such as solar light, to enable her to enter the realm of imagination. How like the illumination of the oriental esoteric, who turns his mind within and believes that God is thinking for and through him, or that he has become God himself! Let the reader attempt to convince such a one of his self-delusion. He will be met with a demeanor which will puzzle him; for from that lofty, self-imposed plane, the questioner will seem pigmy indeed. He may be met with a feeling of pity for his ignorance and limitations, or be spurned with disdain. This is all very natural from the premise of inspiration and divine favor.

Mrs. Eddy tells us that she could not write those notes after sunset. This indicates the subjective rather than the objective control of herself and her writing. Had she worked more objectively, her book would not be so replete with contradictions and incongruities, and she would have been able to write upon it at almost any time and under varying conditions. We are told that a certain great musician could not compose unless he was dressed in his finest clothes, with his hair freshly powdered, and with a certain ring upon his finger. He exhibited the usual eccentricities of genius. Why? Because objective control was lacking.

Where the subjective activities have been spontaneous, with volition only secondary, the notion of divine inspiration has been more natural than where one has known how he produced his work. Many men of genius, whose works have been evolved out of the subconscious stratum of mind, because of the very spontaneity of their production, have been led into the idea of divine inspiration. This, of course, would be more expected from those whose meditations and writings were upon religious subjects, than from the musician and artist.

It seems that we have grounds for the belief that Mrs. Eddy's idea of inspiration grew out of her accumulation of "notes" rather than a direct notion on beginning her "Scriptural notes."

With a large accumulation of desultory notes and articles, and a developed notion of inspiration, it can be better understood how she could exercise so little *reason* in formulating her collection of matter into the book "Science and Health." When once the belief of inspiration was fully grown, she would naturally exercise less objective reason, and write with less caution and effort. The more spontaneous the productions, the stronger would grow the belief that a higher mind was dictating to her, and she but the medium. The more she would become imbued with this idea, the more natural would be the growing confidence in her production. Time has shown her confidence in her own work, and no doubt increased her belief that God directed her mind.

She has spoken of her own work in the following most extravagant terms: "I have been learning the higher meaning of this book since writing it. Is it too much to say that this book is leavening the whole lump of human thought? You can trace its teachings in each step of mental and spiritual progress, from pulpit and press, in religion and ethics, and find this step either written or indicated therein. It has mounted thought on the swift and mighty chariot of divine love, which to-day is circling the whole world."

How futile would be the attempt to induce one who is laboring from the premise of inspiration to examine his own production with the same degree of reason that he is capable of exercising upon an another's work. Since reaching the conclusion of divine assistance, and becoming a learner from her own book, may we not venture the thought that Mrs. Eddy disposes of any (to her) apparent contradictions by reminding herself that it was not really she who wrote the book, and, therefore, that she must not question it?

We must confess that Mrs. Eddy's strange logic is not alone to be found in her writing in "Science and Health," but in her subsequent writing, and in her business life as well. The purpose of her book is naturally for the alleviation of sickness and suffering, and for the salvation of man. Its importance and necessity to every individual, as she seems to believe, is well indicated by her following words:

"Outside of this Science all is unstable error.

"The material man is shut out by Divine Science from the presence of God, for the five corporeal senses cannot take cognizance of Spirit. They cannot come into His presence, and must dwell in dreamland until mortals arrive at the understanding that material life with all its sin, sickness, and death, is an illusion, against which Science is engaged in a warfare of extermination. The great verities of existence are shut out by this falsity."

She does not hold out much hope for those who are not her followers. It is only through the avenue of "Christian Science," as alone revealed in her book, that man, who is outside of "Science," can hope for salvation and the presence of God. She has told us in unmistakable language that God had specially fitted her "for the reception of a final revelation of the absolute Principle of Scientific Mind-healing." She gives us to understand that she was but the amanuensis in God's hand for the production of "Science and Health." All this she claims from the literary standpoint, but on the business side of the matter we find that she has taken the whole production to herself. God writes the book, and she *copyrights* it, thus holding a corner on the commercial side of it. We find that it was copyrighted in 1875, 1885, 1890, and 1894. Why these several changes when the *absolute* "Science" was revealed to her before her first edition was printed in 1875?

Mrs. Eddy says: "When God called her to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard."

Let us see how she has planted and watered the vineyard. Her following words will show how she calls upon her followers to possess, for study, the book she has copyrighted.

"A Christian Scientist requires my work on 'Science and Health' for his text-book, and so do all his students and patients" (page 453).

"Although this volume contains the complete Science of Mind-healing, never dream that you can absorb its whole meaning by a simple *perusal* of this book. It needs to be *studied*" (page 40).

On page 41 you will find the following words, which show that she does not claim the Bible to be a sufficient guide for man:

"Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating his Principle of healing and preventing disease. This remained to be discovered through Christian Science. A pure affection takes form in goodness, but Science alone reveals its Principle and demonstrates its rules."

Is it not strange that a book with the "impress of Heaven," which holds the first place among all books, which God has dictated (all this she claims) should be made a commercial venture; its publication so protected by civil law as to enable the author to reap all the financial returns; revisions made to extend the season of "corner," and a price maintained for a quarter of a century, not equalled by any other work in print? Many thousands of Mrs. Eddy's books are purchased by her constituency at five dollars per volume, where the net profit, to the author, on each must be over four dollars.

This commercialism is strange logic from one who claims the primacy with Deity that Mrs. Eddy claims in every paragraph of her writings.

Did Christ exchange his healing for gold? Or are we not told that he had nowhere to lay his head, and took a coin from a fish's mouth to pay his tax? Nowhere can it be found that He encouraged healing, by pointing to commercial advantages. But he rather told his followers that they would be scourged with many stripes. He held out to them no more enticing earthly gain than the most cruel martyrdom.

Contrast the above with Mrs. Eddy's own words in the preface of her "Miscellaneous Writings," 1896. She says:

"In the early years of Christian Science, among my many thousands of students, few were wealthy. Now, Christian Scientists are not indigent, and their comfortable fortunes are acquired by healing mankind morally, physically, and spiritually."

Without further comment upon the question of her inspiration, and consistency in writing and conduct, we shall leave this part of our theme for the reader to enlarge by his independent perusal of " Science and Health " and her miscellaneous writing. An important department of "Christian Science" is yet to be examined. Here we refer to the matter of healing, and the efficacy of Mrs. Eddy's teaching upon bodily conditions.

CHAPTER XXII.

"CHRISTIAN SCIENCE." — *Continued.*

In a preceding chapter we stated that "Christian Science" healing is one of the most efficacious systems in vogue among those systems having a large following. This does not mean that there is no room for improvement, for we shall see that there is. That which is built upon error cannot accomplish what stable *truth* is able to do. Error must run counter to law somewhere, though on the surface it may not easily be determined where or how.

The marvellous growth in numbers of the "Christian Scientists" cannot be denied by even their most ardent opponents. The close observer will find that those who are "Christian Scientists" are not of inferior people only, but are quite representative.

It is natural to seek for the reason why such a large number of people should be banded together under one general belief. It is not in the moral or spiritual superiority over the Christian teachings that we would expect to find it, for that it cannot have, but it is in the department of *healing* that the cause is to be found. A leader in an enlightened age may attract a small following on the mere strength of a *theory* vigorously propounded; but should the growth increase with each succeeding year for a quarter of a century something more than *theory* may be expected. One may naturally look for some special value and power where so many are being indoctrinated.

Throughout these United States (the home of Christian Science) there has not been a lack in Christian teaching. The Bible has been held forth as man's moral and spiritual guide from thousands of pulpits all over the land.

From the pulpit the doctrine of healing by prayer and faith in Divine power has not been vigorously promulgated. The spiritual and moral have been looked after in the many churches, but man's physical ills, so common in this age, have been left to the physician with his usual stock of material remedies.

At no time is man's mind so prone to turn toward God as when his physical being is brought low in disease. Man's power, his ingenuity, and mechanical devices have not always been equal to the march of disease; so that the Christian sufferer and friends, since the time of the healing of the Great Physician, have kept alive the question as to the value of prayer in the sick-room. This is not strange, for any one acquainted with the Gospels knows that there is much said to the Christian about the power of faith. It is true that we have our theories about this matter, and quite easy ways of disposing of that which might impose upon us a greater exercise of faith than that to which we are accustomed.

This being the case among the larger bodies of Christians, one need not be surprised that a leader here and there should draw off a goodly following on those teachings of the Bible on which opinions are divided. The Christian wants his sufferings allayed and his disease cured, and his prayer goes up to God for His help. May we not say, with some degree of certainty, that the great majority of prayers made by Christian people for help in their ills and suffering are made with a very imperfect faith?

It is commonly known that almost anything having the reputation of a remedial agency will affect many cures. Certain wells, streams, shrines, and relics that have become reputed to contain healing virtues have, in all ages, cured diseases that were not tractable by the physicians of the time. Any mixture in the way of a patent medicine, if boldly and widely advertised, will have its adherents who take it for every conceivable ill or irregularity. A friend told me that his grandfather never took any kind of medicine except a certain "pain killer." He never called in a doctor, but always resorted to the pain killer, and lived to be almost ninety years old. No patent medicine need go without many glowing recommendations from those who have been helped and even cured of their ills.

Is it the drug that effects the cure? Ask your physician, who administers drugs daily, and he will tell you that it is not. The more irrational the claim for the advertised drug, the more ills that it claims to be the only specific for, the greater will be its success. We need but mention that the help received from the "cure all" taken is but the result of a belief that it is going to do good. Many physicians give their patients powders containing nothing but sugar under disguise. The patients take them as directed, get well, and boast of their doctor's ability. It is not difficult to find an active principle in this matter. The patient went to get medicine, and with it went a certain degree of faith in the efficacy of whatever was given to him. It amounted to the autosuggestion, "It will do me good, it will cure me." The more often this idea would recur in the patient's mind the better the effect of the remedy, and the greater the reputation of the physician.

Herein lies the secret of the mineral spring and the mountain air. One goes to a mineral spring where many others have been cured, and with his mind fixed upon the good results to be attained, he drinks more, and bathes more, and breathes more than he has been accustomed to at home. At home he may have denied himself a sufficient quantity of drinking water, as is the case with a great many people. His auto-suggestion has been of a morbid character. He says to himself, "I am getting worse, I will have to take a trip for my health." He goes to some reputed springs. Here he drinks liberally of the water that is to cure him, and as he drinks he *thinks*, "This water is doing me good, it will cure me." To the mineral in the water is given the credit for his cure.

The cure belongs rather to his *thinking*, and to the *quantity* of the liquid taken than to the *quality*. Let us suppose that after he had been there a few days and was improving, a report was circulated that the water contained injurious minerals and germs, think you that he would continue to improve? If this one had given the water at home the same opportunities that he gave the "mineral water" he would have found that his well was a marvel. The same may be said of the air.

The purpose of this digression, at this place, is again to illustrate the value of *expectant attention* and auto-suggestion, for it is here that we have the basis of "Christian Science" cure. As a people, the "Christian Scientists" afford themselves an exercise more valuable than we can find words to express, and which most people in general deny themselves, either because of ignorance concerning the matter or from a sort of lethargy and neglect. We mean here, simply auto-suggestions of health. With the Christian Scientist it has become an active principle from a religious standpoint.

To him it is in reality a sin to acknowledge disease. He must eliminate that "error" from his mind. He must persuade himself of the unreality of matter and disease. The more perfectly he can do this, the nearer he is to "Science" and the higher spiritual development. The close student of auto-suggestion will appreciate the force of such premises in the cure of bodily ills. The Christian Scientist exercises his thought against the existence of disease, denies it in every word, and fills his mind so full of the idea and denial, that suggestions adverse to his welfare have little room, or are destroyed if they enter.

"Is Christian Science *faith* healing?" is a question often asked. In the common understanding of that term it cannot be said to be *faith* healing. One might rather call it *denial* healing.

In the mind of the "Christian Scientist" who is thoroughly imbued with his doctrine, there is a very strong element of faith. It is, however, not a faith that God will heal him of his malady, it is not the faith of the early Christian, it is a faith — a belief — that as there is no matter, there can be no disease. This belief becomes so firmly fixed in his mind that he rests upon it, in a quiet faith in the existing conditions. Mrs. Eddy says:

"Become conscious for a single moment that Life and Intelligence are purely spiritual, — neither in nor of matter, — and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well" (page 319, "Science and Health").

The greatest effort of the Christian Scientist is to bring himself into the full belief that there is no matter, that all is mind. This does not take the form of a prayer, but rather of an auto-suggestion. The words quoted above from Mrs. Eddy would show that this is true. She further says: "A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand. The only beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body, through a blind faith in God" (page 317).

She is rather presumptuous in her words just given, as she assumes to know what God would or would not do in regard to a petition sent to Him for help. It shows quite clearly that she does not believe in petitioning God for special assistance. The point at hand is to show that Christian Science healing is not akin to faith healing, and that the Christian Scientist does not pray to God for his special healing power. Mrs. Eddy again says:

"To suppose that God forgives or punishes sin, according as His mercy is sought or unsought, is to misunderstand Love, and make prayer the safety-valve for wrong-doing" (page 312).

The Christian Scientist does not rest upon the Scripture saying that, "The prayer of faith shall save the sick." He lays all upon the belief that all is spirit, that there is no body, therefore no disease, and all he needs to do is to "become conscious" of this. Instead of calling it faith, may we not say again that Christian Science healing may be told in the one word *denial*. To persuade one's self of the unreality of matter, and "to deny sin and plead God's allness" is the epitome of this system of healing. We find in the *pleading* nothing more than the assertion to self that God is "all in all." This is equal to saying (in his mind) that therefore there can be no matter, no sickness. He thus positively denies sin and sickness.

It all results in a system of ***suggestion*** and ***auto-suggestion***.

The healer enters the sick-room to demonstrate upon the patient. He is governed by one dominating idea, viz., "There is no sickness here." Every word and act is to produce this idea in the patient's mind, and to bring about what Mrs. Eddy calls *chemicalization.* She says: "If faith in the Truth of Being, which you impart mentally, while destroying error, causes chemicalization (as when an alkali is destroying an acid), it is because one must neutralize the other, for the purpose of forming a higher combination.

"What I term chemicalization is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental chemicalization brings sin and sickness to the surface, as in a fermenting fluid, allowing impurities to pass away."

In all this the reader will recognize purely a matter of persuasion, or suggestion. The healer's mind is imbued with this idea. It dominates all else. Being an active telepathist, as most of them are, he showers in upon the subjective mind of the patient, in rapid succession, the thought that there is no matter, therefore there can be no disease, and thus he is not sick, but only mistaken. The healer asks the patient, who is not thoroughly indoctrinated, to suspend all adverse thoughts and become passive during treatment. He quiets the patient in this way, and begins his treatment by becoming passive himself, and occupying his own mind with the idea that dominates him always; *i.e.*, that there is no matter, no disease, no sickness, therefore this one is not sick, but deluded. He does not usually know that he telepaths these thoughts to his patient's subjective mind. This, however, he does, and his ability as a healer depends entirely upon his ability to persuade objectively and subjectively. All the most favorable conditions for telepathic rapport are generally found to exist during the "demonstration."

In this way the new recruit does not need to begin his career with faith or belief. His ill has been cured independently of his objective belief, by the healer's active telepathic powers. The subjective mind being amenable to control by suggestion, and the objective mind's opposition withdrawn, the physiological effects of suggestion are realized and the objective belief stimulated. He began without faith in Christian Science, but ends in a belief that wishes to be left alone, — a belief that does not care to *reason*. He is encouraged to press on in the "Science," to know more of the "Truth," and to become his own healer. This aggressiveness is one of the most praiseworthy things in the whole system taught by the founder. Each patient is not only helped by the healer, but is taught to *help himself*, to become his own physician.

His mind is fortified against the encroachment of disease. He lives in a frame of mind that is helpful to himself, by believing that he is proof against the ills of his community. Many other people undermine their vigor by worrying over what to-morrow will bring, instead of increasing their powers to resist all ills.

The following from Helen Wilmans is a good description of Christian Science healing. She was at one time an ardent "Christian Scientist," but is now the leader of a system of her own. In speaking of her treatment she says:

"In treating her I placed her in a chair before me, relaxed my body, and raised my thoughts into the idealistic realm. In this high position I concentrated the whole argument embraced in these lessons into the compass of a few sentences, and directed my intellect to the effort of realizing their truth and force. This whole truth being purely idealistic, — that is to say, projected from the high, ideal faculties, — I could never have realized it if I had remained in the every-day brain. I had raised my thoughts above the ordinary level from which our present lives are projected, into the realm of the high, the unconfined, the spiritual sphere, where I could feel myself fetterless, could feel my mastery; where I positively knew my power to create.

"Create what? Create thought that was positive to the thought of my patient. My patient's thoughts all took the form of beliefs in her own helplessness. My thoughts took form in beliefs of her own power — which she knew nothing of at the time. . . . I am sure my students will want to know just what I said to my patient when I addressed her mentally as she sat before me in perfect silence. It is difficult for me to tell this. The fact is I say very little. . . . I can scarcely recall anything except this: 'You are not sick; you are mistaken. What you call sickness is a mere negation of your will or spirit; a mere denial of its powers by your foolish inherited beliefs.'" . . .

The reader will recognize here evidence of telepathy and subjective conditions on the part of operator and patient.

This element of denial of sickness is an active auto-suggestion in the mind of the "Christian Scientist." He thinks of it often. If he picks up any kind of Christian Science literature, his mind is directed to this central theme. It becomes an active department in his daily mind processes. It becomes woven into every fibre of his being. Every organ and part takes up the theme and denies the power of disease. But he is not left to self-encouragement alone. He goes to his church and

Sunday-school where he is surrounded by many of a like frame of mind. The lesson bears upon the very idea that there can be no disease or suffering in reality. He is reminded that it is a sin to acknowledge that there is any real sickness. *He must deny it.* Many encouraging testimonies are given by others. He recalls that hundreds of thousands of other people are thinking the same that he is, and studying the same lesson. Jointly the silent prayer is engaged in. Many minds are thinking alike, and it is almost certain that during those minutes the weak one will be subjectively strengthened. He will be helped by the rapport of minds to "realize" the reality of spirit and the non-reality of matter.

In these meetings on Sunday and mid-week he is educated both objectively and subjectively. The former through the lesson and testimonials, the latter by rapport with the minds of those about him.

We maintain that the Christian Scientists practise methods of maintaining health and combating disease that are superior to the methods of living of the adherents to any of the three great schools of medicine. This is because they have such a successful way of putting into operation the great creative and curative faculties of the mind, and making each patient his own physician. *He believes in his own inherent powers. He rejoices in his strength.* The patient of the usual physician places his belief in a drug instead of in himself. He looks into the future with a shudder as he thinks of his last suffering and sickness, wondering how long he will be in the *good luck* to be well, or what the next siege will be. Contrast the chances of these (as your mind sweeps over the relation of mind to body) with the chances for health of those who live in a constant attitude of mind which says that sickness has no part with them, and who rejoice in to-morrow without fear, and feel a sense of strength that can only come by realizing the powers within one.

The weakest part of Christian Science healing is that their theories often cause them to be so impractical as to sacrifice some patients when the regular physician should have been called. For them it is quite fortunate that their author is so inventive in illogical escapes as to permit them to employ foreign aid when the nature of the case demands it. Mrs. Eddy says:

"Until the advancing age admits the efficacy and supremacy of mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation or protracted confinement. Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last demonstrated" (page 400).

The methods employed by the Christian Scientists are very efficient in the development of the subjective faculties. In the first place they shut out all from their minds that is adverse to their theory. They surround themselves with that which is in harmony with them. Physiology and anatomy are things with which they do not wish to deal, as these studies magnify that greatest error to them, matter. Apart from their helpful meetings, their lessons, testimonials, and joint prayer in silence, the custom of silent prayer, if it can be called prayer, is most valuable in self healing. In silence, the "Christian Scientist" quiets himself into a passivity affording the most favorable condition for subjective activities and bodily control. The great effort and desire is to inhibit all the bodily sensations, and alone realize the existence of mind. It is in this condition that the subjective mind can best be made to perform wonderful works upon the body, and powerfully to impress the dominating idea upon the mind of a patient, no matter how far away from the healer.

We see nothing more in this so-called prayer than a self-persuasion of the non-existence of matter, and an illumination with flights of imagination not unlike the illumination of the Yogi of the Orient. This, nevertheless, is a practice of the highest value to any one seeking self-control and the curative activities of the mind. In this connection we would refer the reader to our chapter on Subjective Training.

Concerning silent prayer the author of "Science and Health" says in a paragraph commenting upon the Scripture verse where one is told to enter into his closet and shut the door to pray: "The closet typifies the sanctuary of Spirit, whose door shuts out sinful sense, but opens to Truth, Life, and Love. . . . To enter into the heart of prayer, the door of the erring senses must be closed. . . . We must close the lips and silence the material senses." This inhibition of the physical sensations is the one most requisite condition for subjective activities, whether sought for from the hypothesis of the Oriental esoteric, the theosophist, clairvoyant, psychometrist, spiritist, or "Christian Scientist." In the concluding chapter further reference will be made to the practices of the Christian Scientists in healing the ills of the body.

CHAPTER XXIII.

CONCLUSION.

When you read the life and words of that Man in whom no fault can be found, and who never lacked for grace and power to do anything that should be done, you find that two words enter into his sayings and teachings that seem to be the foundation of the entire system he promulgated. These two words are *faith* and *belief*. The writer wishes to speak of these two words from the standpoint of science instead of from that of the Bible. We wish to approach this part of the theme from the side of physiology and psychology instead of from divine authority as given through the teachings of Jesus of Nazareth.

The reason for this attitude is that you have numerous sermons from the pulpit upon the point in hand, based upon the divine authority of Him who promulgated the great doctrine of *faith*. Let us reach up toward the same conclusions from the authority of reason and science. The careful Christian observer will not be offended at this, but will no doubt realize that possibly some may be touched from this view-point, with whom other methods would fail.

It is not our purpose to discuss the question of whether or not the New Testament teaches healing by faith and prayer. It is rather to examine the doctrine of faith in God toward one's physical welfare, and see what our later discoveries in science teach upon its exercise. Each reader will be left to interpret the teachings of Jesus for himself. The purpose here is to look at the *efficacy of faith* from the side of psychology and physiology.

In the preceding chapter it was shown that "Christian Science" healing is not claimed by them to be the result of special assistance from God. If they do not receive special aid, then their help comes through natural channels as a result of their mental attitudes. We saw that the element of faith, as it is generally understood, does not enter into their system of healing, but that *denial* is the active principle.

Mrs. Eddy seems to teach that God does not answer special prayer, or petition, other than through his already established laws. Many persons think that he does, and therefore they have committed themselves to an attitude toward God which will logically require a greater exercise of faith in His power, and willingness to heal bodily ills, than evidence seems to show has been exercised.

But you ask, "Can our faith be measured?" Yes; in a great degree it can. In the first place you do not hear your minister speak very often of wonderful cures effected by prayer, nor exhort his people to look to God for their deliverance from sickness. For some reason the clergy are not very friendly toward the doctrine of faith healing. Just why this is we are not able to tell. Theology has met the teachings of the New Testament upon this matter in a way that has satisfied most orthodox Christians. Its theory is little more than a convenient escape from a great task.

We find that many people want to bring their bodily ills before the Lord as well as their daily bread. They have banded themselves together as new organizations for this purpose, that they might be of one harmonious mind. These have physically profited by the exercise of their faith and belief. It is not for us to say that God did or did not give them special help. It is sufficient to know that they have been made stronger and healed of many bodily ills that have not been amenable to the regular physician's treatment.

That the great majority of orthodox Christians do not have much faith in prayer for the cure of disease is evidenced by the fact that it is not exercised among them as an active department in exhortation and conversation. In fact, it is a subject that most of them avoid. The fact that greater results have not followed the exercise is evidence of the lack of faith. Had the results continued to follow prayer as among the early Christians, prayer for the sick would have continued as an active department instead of having fallen into desuetude.

We are not discussing the question of whether the faith healing of the first Christians was intended for all time, or just for a season. That is irrelevant to the theme under consideration. Nevertheless, we may consider the question of *faith* in God's power to heal bodily ills. Again we are not to discuss God's power, or His willingness to give special help in answer to prayer; but it is the *exercise of faith* that is the point under consideration.

In the chapters treating of the subjective mind and its powers over the body, one point of great importance is enlarged upon, viz., that the *faith* or *belief* of the subjective mind is essential for the most faithful exercise of its powers.

We need not dwell again upon the powers of the subjective mind over the organs and conditions of the body. Its *creative* powers are beyond our knowledge and ability to measure, or even limit. Its exercise of power is limited by the stimulus which spurs it into activity. *Belief, faith, is that stimulus.* Increase that faith and you increase its activity and thus its creative results. Make the subjective mind *believe* it can do a thing and you will find the results will be remarkable indeed. Negative that belief and see how its powers wane.

No doubt among Christian people the world over few have failed, when sick and suffering, to implore God's comforting and healing power. But with what results? We have seen that the results have not been sufficient to attract the attention of the great body of Christian people so as to make it a power among them. May we insist that the faith has not been sufficient to exercise the mind of the patient to do even a fourth — nay, less than that — part of the powers of the subjective mind with which we are now acquainted? Did the faith of the Christian in prayer but actively arouse the subjective mind to operation, — as it can be by suggestion, or even by belief placed upon some material remedies, — the doctrine of healing through prayer would be a more active principle among the churches of to-day. The phenomena of the mind alone would have kept alive the practice as was wont among the early churches.

The Christian Scientists are reaping a physical reward to-day far exceeding that of the great body of religious people. And why? *Simply because they expect it. They exercise themselves for it.* They believe that health and comfort should be theirs. Their faith lies in existing conditions, not in special providences. The cure of the body is with them a most active principle. They have a burning desire to be free from the trammels of the flesh. They do much to acquire that freedom. Their system, their leader, says that it is their privilege to be well at all times. Upon the fact that they minister to physical needs, have they made their unparalleled growth during the past few years.

We would ask the Christian reader, If the Christian Scientist can do this with Mrs. Eddy and the jungles of "Science and Health" as their authority, cannot you do even more with your faith in the Christ of the Gospels? Should not the Christian's faith at least give the results of the subconscious activities? This, however, cannot be accomplished until your soul has become imbued with the idea that God will directly or indirectly give you the desired relief from your suffering and disease. Again, let the uttered prayer grow into a burning desire; into an absorbing faith; into a belief that will bring music from your soul the livelong day; into a soul activity, such that every fibre of your being is in tune with the desire, and your entire nature is held in one joyous expectancy. Let the prayer not cease with the lip service, but rather let it be one continuous soul service.

The religious emotion — especially the worship of the God of the Christian faith, of the Man who was willing to bear the sins of the world — is the strongest emotion of the human soul. Fill the subconscious mind with this emotion, cast out all doubt, eliminate all the ideas that sickness and suffering are imposed upon you to scourge you into paths of righteousness; and think and do only those things which your highest sense will tell you are in harmony with Him of whom you seek comfort and help.

From our standpoint of psychology and physiology, and having read the teachings of the New Testament, we would urge this upon the Christian believer, even though we were the coldest atheist. Logic and observation would require it of one. The character of the subconscious mind, its powers over the body, would demand the concession.

The religious worship is the strongest emotion of the human soul. The Author of the universe is the highest power upon which man may rest his faith. The more perfect the belief and faith of the subjective mind the greater will be its activities, and the more beneficial its creative powers. If, then, the subjective faith is placed upon Omnipotence, should not the mind produce its greatest works under that stimulus and upon that premise?

The powers of the mind stimulated to activity through the Christian faith should produce works far transcending anything that could be accomplished from any other stimulus. The reason for this is that he has fixed his faith upon the All Powerful. He need not question the ability of Him to whom he sends for aid.

The Christian minister, to whom the matter of prayer for the healing of the bodily ills is a source of irritation, may ask, What class of ills are to be taken to the Lord and which to the surgeon and physician? We would answer this question by saying, Be as practical in the building of the body as you are in the building of churches. Your pattern prayer contains a petition for daily bread, yet every normal Christian goes about toiling to produce it for himself and for others. Can you explain how the Lord does his works? Or are they "past finding out"?

If the constitution of the human mind, which God has created in His own way, is such that the exercise of faith in Him contributes to the bodily welfare through the natural laws of one's being, should not that faith and exercise become an active principle in his daily life? The body is ever present, calling attention to itself through the sensations. It is the servant of man while on earth. Man is required to contribute to the stock of good in the world. He is to serve others while seeking to live well himself. A strong elastic body contributes to his usefulness. Why should he not seek it even by importuning his Creator?

You can build the body by thought power alone. Once come to realize your internal powers and privileges and you will take the reins of life in your hands with a stronger grasp. Dedicate your body to its Creator and take Him into the thought of its keeping and welfare, ever associating the two together, and you will enjoy the highest physical development and give growth to your spiritual nature as well. This association will insure a consistent treatment of the body at all times. Sin creeps in while the thought of God is absent.

The Christian Scientist denies having any real body. Any one who knows the power and character of the subjective mind will realize that this is a harmful thought to be entertained from generation to generation. The body should not be despised or denied. It is too much like having a continuous morbid thought of the body. Instead of denying the body, and despising the thought of it, one should take a delight in it, keeping alive the desire to be strong and active, and comely as well.

Many Christian people think that God works altogether through laws, and not through special providences. Those who think thus may also exercise the faculties of the mind through thought of God operating through the laws of their being. They must realize, then, that there are, resident within themselves, laws which if complied with will put them in perfect harmony with God. Their active endeavor must be to understand those laws in order to harmonize with them. Realizing as they must, from the science of the time, that the mind is a powerful factor in molding the conditions of the body, then let the activities of the mind be directed into such channels as will enable one to enjoy the highest fruition of the soul's creative powers.

Faith, again, will enter as a powerful factor in their well-being. It will not be a belief in special providences, but a faith or belief in the laws of being and in their own privileges. Stated from the standpoint of our present knowledge of the mind, it may be said that the benefit derived will be in proportion to the desires and faith exercised.

Of all people, the Christian who lives according to the teachings of the New Testament should live best and longest. "As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death." Every precept in the Gospel is a health-giving doctrine to the one who makes it a part of his daily life. All that is said to man in those four books tends to make him love his fellow-man the more. Love is the one thing normal and natural in the world. The highest idea that man can entertain of God is that He is love. That would make it a normal and natural thing in man. If normal and natural, it is then health-giving. It cannot be other than so. Health is the normal, while disease is the abnormal, condition of all living creatures.

Love makes one breathe deeper of the air about him, sends a stimulating tonic to every fibre and cell of the body, makes not only the soul of man rejoice, but imparts the same emotion to every minutest part of the being. *Permit the repetition, that love is normal and health is normal.* Every individual is a witness to the vitalizing effect of an emotion of love. He realizes at once that could his heart always be stirred by the emotions of love, his years of youthfulness would be extended far beyond the usual period. He would not consent to any one saying that an emotion of love is destroying to the body. He knows better. His experience has told him in unmistakable language that love is normal and health-giving.

Carlyle said:

"Give us, therefore, oh, give us, the man who sings at his work! He will do more in the same time, — he will do it better, — he will preserve longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous — a spirit all sunshine, graceful from very gladness, beautiful because bright."

Love, confidence, peace, joy, and hope are all Christian graces, and are in harmony with the highest laws of being.

These graces are all health-giving. So evident to all is this fact that no argument is needed to sustain it. He who lives in harmony with his Creator's precepts, feeling the peace that comes to one living in trust and love of all, lives normal and natural, and therefore lives a healthful life. Love and peace of mind and body beautify the countenance. The soul emotions, then, can chisel the features and cast their likeness upon the exterior. As they create and mold the countenance, so they affect, in some way, every living cell in the body.

Love is normal because the whole world is drawn to it and made better through it. It opens the heart and makes the blood run faster and more freely. All organs perform their functions better under the stimulation of an emotion of love; like the servants about the home actively engaged in preparations for a merry-making, in honor of a member of the family, who is loved by them all.

How different, though, an emotion of anger or hatred! Every organ and vessel in the body has been thrown out of harmony, and does its work in a sullen or feverish mood as though outraged by the tyranny of the emotion. Again, how like the servants of the home, who have been ordered to prepare a festivity in honor of one of the family who has never had a kind word for them; but has always imposed heavy tasks upon them and ruled with the hand of a tyrant. They prepare for the occasion, not with music in their hearts, not with painstaking and care, but in a shiftless and heartless manner

Anger, hatred, jealousy, malice, revenge, and their kind are all abnormal conditions. Their effects upon the body are corroding. The world does not seek these out, but rather shuns them in others. These emotions show themselves upon the countenance, furrowing deep into the outlines of the face, until the interior has become externalized in awful eloquence. Think not that the countenance alone has been thus affected, for every living cell in the body has been outraged. Angelo Mosso has recently said: "The organs of the abdomen and the pelvic cavity are just as sensitive to the emotions as the heart." These organs, upon which we have to depend, are harmed by abnormal emotions, while emotions of love stimulate them and make them perform their functions with ease and comfort.

Whatever intelligent view you may take of God, whether or not you think He works through special providences, you must recognize that He also works through His stable and established laws. You are a creature of His laws. You have your being because of law. But little do you know of those subtle laws that have made you what you are. You cannot determine all the ways of your Creator. As He is the one power, He must be the perfect one. Harmony must ever exist in Him. His way must be the safe way. No one can do better than to put himself in harmony with His laws. No mistake can be made here, no matter what may be the particular ins and outs of your belief.

We have seen that love is a normal, health-giving exercise. What can be better and more profitable than living in one continuous feeling of love for God and man. This does not want to be a sporadic expression, but *an ever-present realization* of man's relation to God and to his fellow-man. God unmistakably works through the laws of man's being. Then the psychological and physiological effects of love are the results of His established laws. Then the believing prayer brings results through the laws of the mind, which are God's established laws. We do not need to take into account God's special answer to prayer apart from its operation through the laws of the mind and body. We do not need to go outside of the known and observable laws of our being to recognize the efficacy of the *soul-stirring* and *believing* prayer.

Many a prayer, however, is uttered in a listless, perfunctory manner and then dismissed with a humble "Thy will be done." What an amount of weakness and insufficiency of faith that humble expression covers. It becomes a sort of relief after the usual prayer offered. It leaves the matter with the Lord, to be sure; but the spirit too often is: "I don't believe my petition will be granted; but I will leave it to the Lord's will." There is no power in such prayer. There is no promise for such prayer. Faith is a power. It moves things. It is a dynamic within man. It sets in motion the highest laws of his being. We do not know how it acts upon God. This, however, we do know, that He has promised in His Word to reward the prayer of the *believing*. How does He reward? We cannot say. One thing we do know, that the *believing* prayer is a *power* in the mind, and the mind has *creative powers* over the body; that the *believing* prayer, made to the God of the Christian faith, is the greatest strengthening and character building agency known to man.

To receive the greatest good of the natural powers of one's being, the stimulus back of those powers must be continuous, and at least subconsciously ever present and active. Suppose you realize the powers within you to create in the body through the activities of the subconscious mind stratum. This subconscious mind activity must be stimulated through objective thought and activity, or through subjective activity directed by the objective mind. Direct auto-suggestion is one means for this stimulation. Desire expressed and reiterated in the objective mind will continue the influence. Believing prayers and frequent thought of power through God will keep alive the flame in that stratum of mind whose powers we will not attempt to measure.

The people of the orthodox churches may learn a lesson from the Christian Scientists in regard to the care of the body. We would not have them set aside their reason to accomplish it, for indeed that is not necessary, nor do they need to follow any new leader; but let them learn to make the protection of the body a *live issue*, one that stirs the mind with power, one that takes a hold upon the inner forces, one that is talked about, read about, sung about, and in all believed in. All this the

Christian Scientists do with a zeal and loyalty that cannot help but bring forth an admiration. It is a live issue with them. It is a joy, a peace, if you will. Their literature is full of their experiences, of their expressions of love and their joy in their feeling of oneness with their Creator. They have a confidence in to-morrow that few outside their doctrine feel and realize. They inhibit thousands of petty ills and irritations that grow into sources of harm and suffering among other religious peoples. They bring to you their bodies, healed of many ills, and tell you that this was done through their love of God and a realization of their oneness with Him.

Who can deny them this right? A million people of them have been cured of all manner of diseases and ailments. Can you point to anything that equals this in modern times? Along with their mistaken notions of their leader, and order of things, they have a nucleus of fact. They successfully put into operation certain laws of their being which redound to their physical comfort and welfare.

It is apparent that some important facts are to come to the churches, not through the channel of the ministry; but from the side of science, which seeks phenomena and facts wherever it may find them. Sometimes it finds the greatest demonstrations of natural law in places where all seems to the wise to be error.

Science teaches that to develop a strong mind one needs to develop a strong body. Any doctrine that teaches people to despise and ignore the body does so in open violation of the known laws of our being. These laws are God's laws. This cannot, in the face of reason, be gainsaid. The Christian should *desire* to be strong in body, that he may be strong in mind. The Author of your being has not imposed suffering upon you.

Your normal condition is health and comfort. It is violation of His laws that has brought suffering and discomfort. The perfectly normal body would be immune against any manner of disease. It is right, in the highest sense, to desire the perfection of the body. It is man's duty to himself and to those he has brought or will bring into the world. It is his duty to all about him. Man owes it to others to think thoughts of health, for no man thinks to himself alone. His thoughts, though they may not be spoken or written, traverse space, reaching other minds to blight or bless. How helpful an environment, where all would conduct their mind processes in keeping with the laws of the mind and body! The whole community would be one great power lifting up the weak. Vice and the depraved would vanish before such forces, leaving the spiritual nature to make its growth under the most favorable conditions.

The science of the mind teaches us to-day that possibly there is much more in store for the Christian *believer's* present physical needs than many have been getting. Our *thought* world is opening to us a new field for the explorations of the investigator. It is in the mind of man that his real nature and power are to be found. Think not, dear reader, that we have fathomed the resources of man's mind, or measured its powers, for we have not. It must be remembered that the subconscious mind of man is influenced by suggestion, that the number who are producing great works through that stratum is small in comparison to the great mass of mankind that says, "You can't do it." As the laws and powers of the mind become better understood by those who should be foremost in the science, the greater exercise of that stratum of mind which measures out its creations on the bases of its faith or belief will be realized.

We believe that as man comes to grasp the great facts of his privileges, as he puts himself in harmony with the laws of his being, he will again extend his tenure of life a half century beyond his accepted years of the present. He will indeed have to mend his ways. Taking the years that man and the lower animals require to reach maturity as a standard of comparison, man should live many years longer than what we call "old age" to-day. A third of his time is spent in reaching maturity. It is not so with other animals. Being more intelligent, man should be heir to a much longer life than lower creatures. With our knowledge of the mind power, may we not safely say that man assists in determining the length of this life? He expects to be "old" at sixty, and "very old" at seventy, if he is spared that long. May not a continued buoyancy and elasticity of thought preserve the vigor and elasticity of limb for many years beyond the period at which most people grow old? This, at least, is the bent and tendency of our being, and in keeping with the relation of the mind to the body. We do not lose sight of the fact that the conditions of the body help to determine the state of mind. This should all the more inspire one to make the mind take the lead and keep the lead to the last. Ruskin said:

"Make yourself nests of pleasant thoughts. None of us as yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought — *proof against all adversity*."

This is a world of cause and effect. Things are accomplished because they are begun, and the end actively pursued. One may sit down at a bountiful table and starve if he does not eat of the viands which afford him nutrition. He may have his head full of theories, and practical theories too, and yet if he does not put them into operation they will have no greater power and influence than to occupy his time in dreaming over them. This is a world of action. Many a man of ability has proven a failure all his life because his abilities have not been exercised. He could never bring himself to make the start, or having begun, to pursue the object to the place where success would reward his efforts. Goethe has given the secret to effort in the following inspiring lines:

> "Are you in earnest? Seize this very minute;
> What you can do, or dream you can, begin it;
> Boldness has genius, power, and magic in it.
> Only engage, and then the mind grows heated;
> Begin, and then the work will be completed."

Having seen evidence of the powers of the mind over the conditions and functions of the body, the part that remains is intelligently to *begin* to put into practice the lessons learned. Do not alone begin, but continue until your subconscious mind is trained into a servant that is not only obedient to your bidding, but one that has grown into the realization of its powers and responsibilities. Take a delight in the development of every member of the body, and that unfathomable stratum of mind which has the power will create, and strengthen, and beautify. Do not outrage your finer sensibilities by vices and intemperance of any kind, and then expect your inner life to do more than your reason has done. When you give in to that which you know injures the health and body you have compromised the confidence and enthusiasm of your subjective mind stratum. If you can keep that inner and lower mentality in cheer, faith in its powers, and fidelity to its trust, it will serve you so well against the encroachments of disease, and mete out to you such physical comforts as to give you ease in your capitalized fund. This stock, however, must be kept up, and made so profitable as to declare large dividends, which it indeed will do.

It is sincerely to be hoped that the physicians of the near future will be teachers as well as administrators of remedies. The physician may successfully treat an ailment, pocket his pay, and consider that he has done his duty. This, however, he has not done until he has made that patient a stronger individuality. Mankind will not grow normal and strong, transmitting health and strength to posterity, by the physician even successfully treating disease and ills; but such conditions will only be realized by the disappearance of susceptible bodies and individualities. This hope of the public lies in the character of the individuals, not in the character of material remedies.

Early in life one should learn to delight in the beauty, power, and purity of the body. One should realize that every thought passes into influence of some kind upon the body, that every living cell in the physical being is either outraged or blessed by the process taking place in the mind. The most important activity is the *thought* activity. The highest of places is given to *man* among the creatures of the world, — and the body is the dwelling place of the real man, — *mind* is the greatest thing in man, and the greatest thing in the world, the result of ages upon ages of evolution.

The steadfast purpose of this book has been to inspire man with a zeal for the development and culture of the mind; to realize how intimate a relation exists between the mind and the body; to emphasize this relation by showing how each reacts upon the other; to strengthen the individuality until it builds a formidable barrier between itself and disease.

We would have men live in a thought-world of cheer, purity, and confidence, ever shunning their antitheses as they would outward expressions of extremest vice and crime. We would have them know the powers and privileges of the mind; to grasp and wield those powers to their highest and purest profit; to come into the full realization that the mind is the high heritage from God, that it is destined to survive the short years of this life, and that its noblest activities in this sphere are those of Service and Love.

INDEX.

ABNORMALITIES in conduct of men of genius, 43.

ACTIVITY and repose required by nature, 236.

ADVERTISING recognized as a commercial power, 123.

AILMENT, an, needs attention, 196.

AIR and exercise, value of, 228, 229; benefit of deep draughts of, 231.

ALCOHOLISM, hypnotic treatment of, 30.

ALEXANDER obeyed an all-powerful instinct, 39.

ANATOMY, knowledge of, valuable for physical development, 200.

ANGER produces poisonous secretions in the cells, 321; anger, hatred, etc., abnormal conditions, 381.

ANIMALS have the faculty of measuring time, 54; may be mesmerized but not hypnotized, 91; wild and domesticated, effect of environment on, 137.

ANTIDOTE, the, for bad habit, etc., 303.

ANTS, experiments of a university instructor with, 98.

ARDIGO on the law of rhythm, 51.

ARTIFICIAL remedies injurious, 189.

ATTENTION a factor of importance in the power of mental training, 181; persistent, needed to wake up the latent powers, 196; anecdote relating to, told by Professor James, 205.

AUTOMATIC writing and post-hypnotic suggestions, 15; automatic writing first produced by persons in trances, 96.

AUTO-SUGGESTION, 21, 112–124; stronger than external suggestion, 24; influence of, on the subjective mind, 103; has cured many diseases, 119; process of using, 120; value of frequent iteration of, 121; persistence in, the prime factor in subjective development, 122; the principal factor in the development of self-reliant character, 188;

the power of, gives freedom from habit, 303, *et seq.*; the basis of "Christian Science," 363.
AUTO-SUGGESTIONS of health in keeping with one's needs, 177; effect of morbid, 195; should be made daily, 258.

BACON, Lord Francis, on the effect of actions of the mind on the body, 132; on the effect of apprehensions, 186.
BAIN, Prof., on the physical effect of mental shock, 132; on instinct, 287.
BALDWIN, James Mark, on mental development, 27; on repetition and habit, 300.
BATHING and breathing, invigorating effect of, 207.
BATTINELLI'S definition of poetry, 40.
BIBLE, the, criticism of, 328.
BIOLOGISTS, value of the labor of, 126.
BLAVATSKY, Madame, 3.
BLIND Tom, musical abilities of, 51.
BLOOD, the, the healing and vitalizing medium, 223, *et seq.*
BLYTH, Benjamin Hall, mathematical precocity of, 50.
BODILY passivity, the real purpose of, 277.
BODY, care and treatment of the, 223–235.
BONAPARTE, Napoleon, obeyed an all-powerful instinct, 39.
BONNET, Joseph, apparition of, appears to his sister, 61.
BRAID, Bernheim, Charcot, Liebault, and Janet experiment in hypnotism, 9.
BRAMWELL, Dr. J. Milne, experience of, with hypnotism, 248, 250, 252, 256.
BULWER-LYTTON on desire, 324.
BYRON'S picture of a mother, 321.

CAMPANELLA on imitating the ways of others, 320.
CARLYLE, Thomas, on strength of mind, 314; on the activity of thought, 322; on the strength of cheerfulness, 380.
CARPENTER, Prof., on "unconscious cerebration," 9, 31, 33, 36, 275; relates anecdotes of birds measuring time, 54; on "the physiological mechanism," 121; on the nervous system, 167.
CAUSE and effect, laws of, inexorable, 211.

CELLS, phenomena of life exhibited in, 150; nutrition of, 154; Foster on, 155; connected with the central nervous system, 156, 157; able to cope with disease germs, 195; offices of, regarding bacteria and their toxins, 195, 321; active and alive like soldiers, 201; protoplasmic, the builders and workers of the body, 224.

CEREBRAL anatomy, 127.

CHARACTER, traits of, inheritable, 287.

CHARCOT'S theory of the association of hypnotism with hysteria, 246.

CHEMICALIZATION, mental, 366.

CHILDREN should be trained in self-reliance, 191.

CHRIST, teachings of, 329.

CHRISTIAN Science healer, power of, 106; an active telepathist, 366.

CHRISTIAN Science healing, weakest part of, 370.

CHRISTIAN Science, 327–371; suggestion the sum total of, 122; teachings of, not in harmony with reason, 172; phenomenal growth of, 329; fundamental propositions of, 334; illogical, 336, *et seq.*; not faith healing, 364.

CHRISTIAN Scientists and "absent treatment," 90; lesson derived from children of, 194; marvellous growth of, 360; methods employed by, 370.

CHRISTIANS, orthodox, have little faith in prayer for cure of disease, 374.

CIRCULATION an important agency in the cure of bodily ills, 145.

CLAIRVOYANCE allied to telepathy, 273, 274.

CLAIRVOYANT, methods of, 278.

CLARK, Dr., performs dental operation under telepathic influence by author, 74.

CLAUDIUS on self-mastery, 325.

COBBE, Frances Power, on mental processes, 32.

COLERIDGE, S. T., composed "Kubla Khan" during a profound sleep, 284.

CONCENTRATION and physical passivity, development of, 279, *et seq.*

CONCENTRATION of mind, 277.

"CONSCIOUSNESS," enlargement of the term, 12.
CONSTIPATION, prevalence of, 226.
CONTRACTILE tissue, the analysis of, 157.
COUNTENANCE, personal power in the, 210; mind reveals itself unconsciously in, 212; expression of, disturbed by anger, 217.

DARWIN, Prof., on the physiological effects of grief, 133, 179.
DEATH, approaching, phenomena of, 9.
DE QUINCEY, on the "opening of the book" at the day of judgment, 26.
DEDUCTIVE reasoning a faculty of the subjective mind, 248.
DEER, the instinct of caution in, 301.
DENIAL gives fruit sweeter than indulgence, 311.
DESIRE and necessity produce physical changes in animals, 139.
DESIRE, physiological effect of, 180; a faculty alive and active in man, 309; progressiveness of, 310.
DESIRES, change of, in the mind, 293.
DIGESTION, importance of, 225, *et seq.*
DISEASE, morbid influence of, 118.
DOCTOR and patient, 188–197.
DOGS, telepathic experiments upon, 83.
DREAMS, verification of, 68; may be harmful, 214.
DRUGS, reliance of physicians upon, 134; and mechanical appliances act as crutches, 160; should be used with discretion, 188; belief in, effects the cure, 362.
DUAL theory not established as a scientific certainty, 8.

EDDY, Mrs. Mary Baker, 3; text-book of, 330; claim of, to inspiration, 330, *et seq.*; on belief, 340; on sin, 341; on Jesus Christ, 343, *et seq.*; conditions under which she wrote her book, 347; her ideas of gender, 347, *et seq.*; on the "mortal mind," 349, 350; matter her great antagonist, 353; her writings indicate subjective rather than objective control, 354; her own opinion of her work, 355; business side of her work, 357, *et seq.*
EGOTISM a hindrance to scientific advancement, 125.

Elimination should be perfect, 227, *et seq.*

Emotion, every, has its corresponding physical action, 132; effects of, an evidence of the mind's power, 162; an, a frame of mind, 212.

Environment, influence of, 101; effect of, on wild and domesticated animals, 137; no creature can escape the influence of, 297.

Error always dangerous, 327.

Esperon, Osman, certifies to account of apparition of Joseph Bonnet, 62.

Ether, theory of movement of, in telepathic transmission, 81.

Evil, danger of, from normal suggestions, 249.

Exercise not beneficial to the young alone, 205.

Facial culture, mechanical side of, 218.

Faith in God, 372; efficacy of, 373.

Faith healing, clergy not favorable to doctrine of, 373.

Fear only a mental process, 147.

Fibres, muscular, connected with nerve centres, 201.

Filial affection destroyed by vicious thoughts, 318.

Flammarion, Camille, on "The Unknown," 61; on the action of one mind upon another, 72; extract from, on power of imagination, 136.

Fletcher, Phineas, quotation from, 326.

Flournoy, Prof., investigates a trance medium, 10, 28.

Forel, Prof. August, on the power of mind over bodily conditions, 159; on hypnotism, 250; on treatment of disease by suggestion, 254, 257.

Foster on the localization of the mind, 129; on nutrition of cells, 155.

Friends, attitude of, towards one struggling against bad habit, 307.

General laws governing the body, 223.

Genius, productions of, subjective in character, 38; coupled with insanity, 39; the creative power of, inherent, 45; Dr. Channing on, 46.

Goethe on the secret to effort, 387.

GREED, instinct of self-preservation the basis of, 297; at the base of all harmful and degrading environment, 298.

GURNEY, Edmund, experiments with hypnotized subjects, 15, 27, 88.

HABIT, 286–326; of the mind, training of, 184; the result of individual acquisition, 286; instinct and habit closely associated, 286; found in the woof and warp of every character, 290.

HAGEN on genius, 39.

HAMMOND, Dr. William A., on hypnotism, 94; on "The Brain not the Sole Organ of the Mind," 128.

HARE on thought, 323.

HAYDN, Joseph, on the inspiration of his "Creation," 41.

HEALERS, close mental rapport of, with their patients, 107.

HEART, the, affected by emotion, 162.

HEIDENHAIN on the salivary gland, 154.

HELPING others a promoter of health, 241.

HEREDITY transmits mental character, 136.

HERSCHEL, Sir John, personal experiences of, in relation to inner consciousness, 7, 8.

HODGSON, Mr., 5.

HOFFDING on mental hygiene, 314, 316.

HOMER, knowledge of, 47; consistency of, 331; the "Iliad" of, 346.

HOMESICKNESS, physiological effect of, 179.

HUDSON, Thomson Jay, influence of, upon investigators of psychic phenomena, 10; his dual hypothesis, 10, *et seq.*; on the subjective mind, 18; on objective education, 51; error of, in his "Law of Psychic Phenomena," 88, *et seq.*; on the controlling force of the subjective mind over the bodily functions, 112, 161.

HYPNOTIC sleep, the, 29; a favorable condition for suggestion, 254, 256.

HYPNOTIC subjects, trained, 182.

HYPNOTISM, 245–265; experiments in, 9; applied to a fainting woman, 30; and mesmerism, difference between, 95; theories in regard to, 245; its nature not to be explained

at present, 246; closely allied with sleep, 246; no harm caused by, 250; legislation concerning, not necessary, 250; the disposition to, not a sign of weakness of the will, 250; on one subject to, 251.
HYSTERIA a disease of the subjective mind, 247.

IMAGINATION, the apparent automatism of, 44.
IMMORTALITY of the soul, scientific demonstration of, 6.
INDIAN children illustrate the watchfulness of the subconscious, 53.
INDIAN finds it easy to distinguish the Great Spirit, 104.
INFANT, the, subjective in mind character, 25.
INSTINCT, 286, *et seq*.
INSTINCTS, theories in regard to, 140; the three fundamental, 297.
INTUITION, 219.

JAMES, Prof., on Frederic Myers' "Services to Psychology," 4; his "Principles of Psychology," 13, *et seq.*; on the measurement of time by the subjective mind, 53; on the motor effect of acts of consciousness, 132; relates anecdote of old veteran, 205; on instinct, 287, 288, 289.
JANET, M., experiments of, with the "secondary consciousness," 16.

KOEBERLÈ, Dr., fatal operation performed by, 263.

LANDOIS and Stirling on effect of stimuli on salivary glands, 153; on the central nervous system, 156.
LAPLACE, quotation from, 57, 58.
LATENT powers of the mind, the, 22.
LAW of suggestion, the, 23.
"LETTERS to Julia," by W. T. Head, 15, 16.
LIEBAULT, mentioned, 9; on the subjective mind, 22.
LOMBROSO, extracts from his "Man of Genius," 40, 43; writes of music, 51.
LONDON Society for Psychical Research, investigations of, 3, *et seq*.

Love, normal; anger and hatred abnormal, 210, 379, 380, 381; love the genuine coin of the universe, 221.

Luntz and Rohrig, "chemical tonis" of, 156.

M., Mrs., experience of, with medium, 64.

Macaulay, T. B., extract from his "Essay on Milton," 41.

McCann, Max, relates incident of injurious suggestion, 116, 117.

"**Magnetic** healer," the, his system of training, 272.

"**Magnetized** water," taste of, 94.

Man, the supreme effect of all creative energy; created in the image of his Maker; the most highly organized of living beings, 1; mental unity of, 2; double consciousness of mind of, 2, 6; has always seemed to present a double mind or nature, 8; higher in the scale of evolutionary progress than any other creature, 159; heir to more bodily ills than beasts, 160; environment of, more difficult than that of other creatures, 296.

Mangiamele, Vito, a mathematical prodigy, 50.

Mason, Dr., on the emanation of a magnetic force from the operator, 91, *et seq.*

Massage treatment, 218.

Materialist, the, has seen only one side of man, 126.

Maudsley, Dr., on the memory, 25, 128; on the physical effects of emotion, 142; on the subconscious stratum of mind, 261.

Mechanical apparatus, amount of, not necessary to give physical vigor, 198, *et seq.*

Mechanical feats performed by subjective supervision, 149.

Meditation, quiet, 214.

Memory, subjective and objective, 25; under hypnosis, 26.

Mesmer, teachings of, 245.

Mesmerism, one cause for belief in, 87.

Metaphysical theories about the soul and body have never been wanting, 126.

Michael Angelo, knowledge of, 47.

Milton, Bacon, Leonardo da Vinci, and Bourdaloue, desired music before beginning to work, 284.

MIND, 1-19; the most potent factor of man, 1; speculations of philosophy on, 2; morbid state of, tends to produce physical evils, 133; limit of its power as a healing force, 134; exhibits strange caprices and powers, 139; reason for its being a factor in the development of muscle, 200, 203; has power over the remotest living cells, 253; the resources of, 385.

MIND and body, 125-165; influence of, upon each other, 127; interaction of, gives rise to various theories, 130; mind exerts a powerful influence over organs of the body, 131.

MIND reading, theory of, 80; Flammarion on, 80.

MINERAL spring and mountain air, secret of, 362.

MOLL, Dr. Albert, on hypnotism, 12, 26, 250, 251, 252; on the recurrence of unconscious processes, 294.

MORBID thoughts, effects of, 178.

MORGAN, Lloyd, on impulse, 288.

MOSSO, Prof. Angelo, on watchfulness of the nerve centres, 129; on the sympathetic nerve system, 163; on intellectual physical training, 207; on the physiological effects of emotions, 260, 261.

MOVEMENTS of the body produced by muscle cells, 202.

MOZART on musical inspiration, 52; forced to compose, 316.

MUSCLE, movement of the concerted action of many cells, 202.

MUSICAL production, subjective nature of, 51.

MYERS, Frederic, services of, to psychology, 4; his own statement of his ideas and mind theory, 7, 12; on the "Subliminal Self," 174; reports case of suggestion, 176; on hypnotism, 246, 247.

NANCY school, followers of, 250.

NAPOLEON, strength of his army in the character of his soldiers, 201; on self-mastery, 325.

NARCOTICS, temporary effect of, 241.

NATURE, the laws of, not fixed, 125; demands unselfishness, 309.

NERVE centres, control over, 146; supervision of, over secretions of the body, 154; not governed by the action of the will, 158; lower, supervise activity of other cells, 212.

NERVES the centres and conductors of impressions, 240; importance of the equilibrium of, 236.
NERVOUS prostration, prevalence of, in America, 237.
NERVOUS system, physiology of, 144.
NUTRITION, organs of, disease traced to troubles of, 225; one of the three great fundamental instincts, 297, 299.

OBJECTIVE mind, the, 18; should stand guard over man's actions, 24; may train the nerve centres, 165.
OLCOTT, Col., tells of experiment in psychology, 85.
OLIPHANT, Mrs., on self-control, 312.
ORTHODOX churches, people of, may learn from Christian Scientists, 383.
OVERTON on reflex action of spinal cord, 152; on the growth of cells, 156.

PADEREWSKI, dexterity exhibited by, 262.
PARENTS should give feelings of companionship to children, 320; self-control of, should be exhibited at home, 325, 326.
PARKYN, Dr., of Chicago, instructions of, to physicians, 227.
PATENT medicines, use of, generally harmful, 188.
PERSONAL power, 209–222.
PERSONAL power and culture, the true, 222.
PFLUGER, Luntz, on central nervous system, 156.
PHILOSOPHY, speculation of, on the mind of man, 2.
PHYSICAL culture, 198–208; attractiveness of, 209.
PHYSICAL energies should have daily exercise, 204, 205.
PHYSICAL power, advantages of, 209.
PHYSICAL training intellectually carried on, 206.
PHYSICIAN, the, values his patient's confidence, 113; unwise remark of one, to patient in hospital, 113; to be called in cases of gravity, 190; may inhibit or accelerate activities of organs, 196.
PHYSICIANS, prejudices of, against hypnotism, 253; no excuse for their ignorance in relation to power of the mind over the body, 143, 144; need of, for studying psychology, 144.
PHYSIOLOGY teaches that the brain is the seat of the mind, 127; comparative, of the animal series, 159.

PILLS and drugs, millions of dollars spent in advertising, 226.
PIPER, Mrs. (medium), phenomena exhibited by, 6.
PLATO on self-conquest, 321.
POETRY, Macaulay on, 41.
POETS of the new school in asylums, 51.
POPE, Alexander, on the study of man, 2.
POST-HYPNOTIC suggestions, 256.
PRATINE, Dr., experiment of, in hypnotism, 175.
PRAYER, value of, in the sick-room, 361; the believing, 382.
PROTOPLASM, movements of, 156.
PSYCHIC diagnosis, 259, *et seq.*; illustrations of, 263; development of the faculty of, 282.
PSYCHICAL research, 4, *et seq.*
PSYCHOLOGISTS, attitude of, toward mental phenomena, 4; investigating "the occult," 10.
PSYCHOMETRIST, methods of, 278.
PSYCHOMETRY, theory of, 274.
PYTHAGORAS on anger, 321; on self-command, 325.

RAFFAELLE, knowledge of, 47.
REASON, the development of, 43; the normal, will govern actions, 295; man presents the highest development of, 296; man's high prerogative, 329.
REFLEX action, 126.
REFLEX nerve centres a part of man's mental organism, 161.
REFLEX tonis, 156.
REITERATION, frequent, value of, 171; force in, 248.
RELAXATION, 283.
RELIGIOUS emotion the strongest emotion of the human soul, 376.
REPETITION, power of, 123.
REPOSE especially needed by Americans, 237, *et seq.*; training for, 242–244.
REPRODUCTION one of the fundamental instincts, 297.
REYNOLDS, Sir Joshua, on the creations of genius, 46, 47.
RHEUMATISM often caused by imperfect elimination, 234.
RICHTER, Paul, on genius, 39.

Rip Van Winkle, 292.

Romanes on changes produced by environment, 141; on "Mental Evolution in Animals," 289.

Royce, Dr., his reason for writing "The Conception of Immortality," 316.

Ruskin, John, on fairy palaces built by thought, 211, 386.

Rybalkin, Dr. J., experiments of, in psychology, 174.

Safford, Prof., precocity of, 50.

Saloon-keepers, selfishness of, 297, 298.

Sandow, Eugene, on physical culture, 199, 204; became strong by thought, 325.

Schlater demonstrates intensity of telepathic suggestion, 108; character of, 108; remarkable cures performed by, 109.

Schopenhauer, philosophy of, 34, 46.

"**Science** and Health," contradictions of, 352.

Science ignores phenomena produced by Madame Blavatsky and others, 3.

Scripture, Dr., relates anecdote of Vito Mangiamele, a mathematical prodigy, 50.

Seclusion, short period of, advantageous, 213.

Secretions of an organ, mind has power to modify, 152, *et seq.*

Secretive glands governed by the nerve centres, 158.

Sedentary occupations, people of, neglect exercise, 230.

Self-control, value of, 276; lack of, 276, 277; desire for, 323.

Self-mastery, most perfect condition of, found in the Orient, 268.

Self-persuasions, 306.

Self-preservation a fundamental instinct, 297; the basis of greed, 297.

Self-reliance to be trained in children, 191.

Self-sufficiency, development of, 190.

Self-training, intelligent, price to be paid for the privilege of, 265; some of the values of, 283.

Seneca on self-introspection, 313; on desire, 324.

Sewerage, defective, 227.

Shakespeare on man's inner side, 317; on self-communing, 322; on desire, 324.

Sick, the value of cheerful callers to, 115; injury done to, by injudicious friends, 116; open to telepathic impressions, 185; harm done to, by worry, etc., of friends, 186.

Simulation, 219.

Skin and lungs, importance of care of, 229.

Sleep the natural condition for the reception of telepathic impressions, 67; hours of, may be utilized for self-improvement, 215

"Smith, Mlle.," trance medium, 10, 28.

Smoking habit treated by telepathy, 77; liquor habit and telepathy, 78.

Socrates, belief of, in his spiritual direction, 2.

Somnambulism, strange case of, 20.

Somnambulists, feats of, 9.

Southwell, Robert, on the mind, 322.

Spartans, the, a nation of athletes, 208.

Specialties, approach of the age of, 45.

Spencer, Herbert, on the law of rhythm, 51.

Spenser, Edmund, quotation from, 318.

Spinoza on the force of passion or emotion, 320, 324, 325.

Spinal cord and nerve centres, education of, a matter of high importance, 164.

Spiritist mediums have been active telepathists, 79.

Spiritists, the, had a "corner" on automatic writing, 15, 16; methods of, 271; anecdote of a doctor, 271.

Stead, W. T., on automatic writing, 15, 16, 34.

Stigmata, cases of, 175, 212.

Stimulations and pleasures known to be dangerous, to be guarded against, 300.

Stomach the first great organ of digestion, 232, *et seq.*

Subconscious, the, until recently a mystery, 55.

Subconscious mind, requests to the, 228; time and patient labor necessary for the study of, 266, 268.

Subjective, the, dependent upon the objective for its education, 49.

SUBJECTIVE mind, the, 20–56; wide field for study of, 14; experiments of the author with, 17; unable to conduct a process of inductive reasoning, 23; hallucinations of, 24; its memory, 25; never asleep, 27; characteristics of the, 38; influence of objective mind on, 103; hope and faith of, required for therapeutic purposes, 114; power of, over bodily functions, 164; education of, 168; acted upon by education of objective mind, 168; has knowledge of physiological mysteries, 173; training of, 184; not generally trained to do our bidding, 255; a perfect memory, 326.

SUBJECTIVE training, 266–285.

SUGGESTION, 101–111; a term of very frequent usage, 101; stimulus of, in cases of wounds and disease, 134.

SWEDENBORG, Emmanuel, 3.

SWIFT, Dean, on association with vigorous and cheerful people, 208.

SYMPATHY seeking and sympathy giving, 19, *et seq.*

TELEKENESIS, 98.

TELEPATHIC communications, condition requisite for, 87.

TELEPATHIC impressions upon the young, 98.

TELEPATHIC powers, remarkable development of, 82.

TELEPATHIC rapport a common occurrence, 95.

TELEPATHIC suggestion influenced by character, 104; a powerful stimulus to the activities of the subjective mind, 110; controls circulation, incident in relation to, 148.

TELEPATHY, 57–100; a power peculiar to the subjective mind, 57; incredulity of college instructors regarding, 58; theory of, 59, *et seq.*; the normal communication of the subjective mind, 63; destined to play an active rôle in the economy of life, 66; does not all come from the minds of the dying, 66; incident illustrating this fact, 66; experiences of the author regarding, 68, *et seq.*; extravagant theories regarding, 84; more powerful than mesmerism, 96; practical uses for, 99; importance of, 100; influence of, in curing bad habits, 308.

Temper, bursts of, injury caused by, 216, 319; Shakespeare on, 319.
Tendencies, instinctive, 166.
Theories always follow production, 79.
Theosophists, "higher development" of, 104.
Therapeutic results produced by telepathic rapport, 96, 106.
Thought, result of fixed habits of, 168, *et seq.*; the basis for the development of personal power, 213; the power in the world, 313.
Thoughts, spontaneity of men's greatest, 40.
Titchner, Mr., quotation from, 132; psychology of, 141.
Trance, the, should not be used for practical purposes, 279.
Trances and trance phenomena, investigation of, 6.
Truth, all seekers after, 86; claim of "Christian Scientists" to, 328.
Tyranny of habit, 292, *et seq.*

Vigilance the only safeguard, 302.
Virchow, Prof., on the cell, 157.
Vital forces within the patient, 196; effect cure of patient, 223.
"Vital magnetism," no necessity for, 97.

Water, value of, to assist digestion, 225, *et seq.*
Weak, the, made stronger by contact with strong, 208.
Webster, Daniel, on human thought, 314.
Wells and springs, causes of cures in visitors to, 119.
Whately, Archbishop, speaks of his own gifts, 49.
Whiskey element, hypnotic speech of clergyman on, 42.
Will, development of, 48; does not govern the action of the nerve centres, 158; influenced by the thoughts of yesterday, 315.
Will-power, example of, in hospital patient, 113.
Wilmans, Helen, on Christian Science healing, 367.
Wireless telegraphy an accepted fact, 57, *et seq.*
Woods, Dr. John F., on the value of hypnotic suggestion, 252.
Wordsworth, William, on poetry, 45; purity of the poetry of, 47.

WRIGHT, Anne E., relates incident of apparition, 62.
WUNDT, Prof., on instinctive action, 288.

YEO on influence of nerve centres, 148; on the movements of protoplasm, 156.
YOGÎ, the, his system of self-training, 269, *et seq.;* illumination of, 371.

THE UNIVERSITY OF MICHIGAN
GRADUATE LIBRARY

DATE DUE

~~JAN 7 1975~~
DEC 7 1975
~~MAR 15 1976~~
MAR 14 1976
~~FINE PAID~~
~~APR 29 1977~~
APR 29 1977
~~APR 29 1977~~
~~APR 8 1980~~
~~JUN 02 1980~~
APR 3 1986
APR 08 1986
~~AUG 18 1991~~
AUG 10 1991

UNIVERSITY OF MICHIGAN
3 9015 00919 5747

BOUND

FEB 12 1948

UNIV
LIBRA